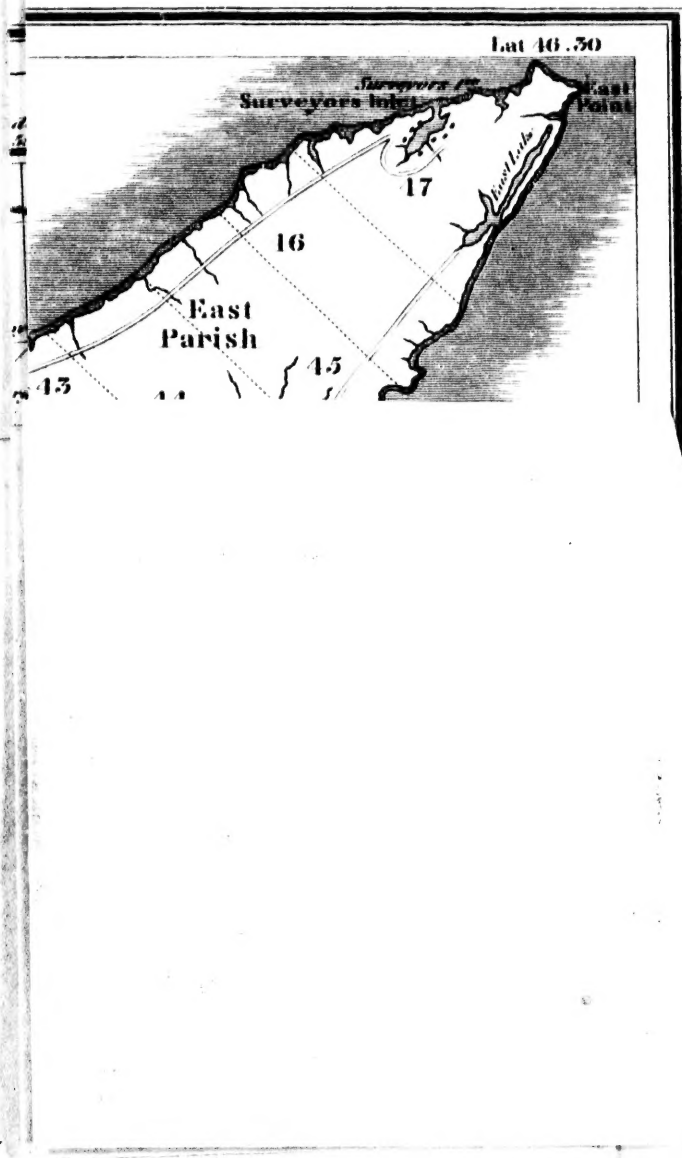




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TRAVELS
IN
PRINCE EDWARD ISLAND,

GULF OF ST. LAWRENCE, NORTH-AMERICA,

IN THE YEARS 1820-21.

UNDERTAKEN

WITH A DESIGN TO ESTABLISH SABBATH SCHOOLS,

And Investigate the Religious State of the Country ;

Wherein is given a Short Account of the Different Denominations of Christians, their Former History and Present Condition, interspersed with Notices relative to the various Clergymen that have officiated on the Island.

BY

WALTER JOHNSTONE,

AUTHOR OF " A SERIES OF LETTERS " DESCRIPTIVE
OF THAT ISLAND.

EDINBURGH :

PRINTED FOR DAVID BROWN,

16, SOUTH ST. ANDREW'S STREET ;

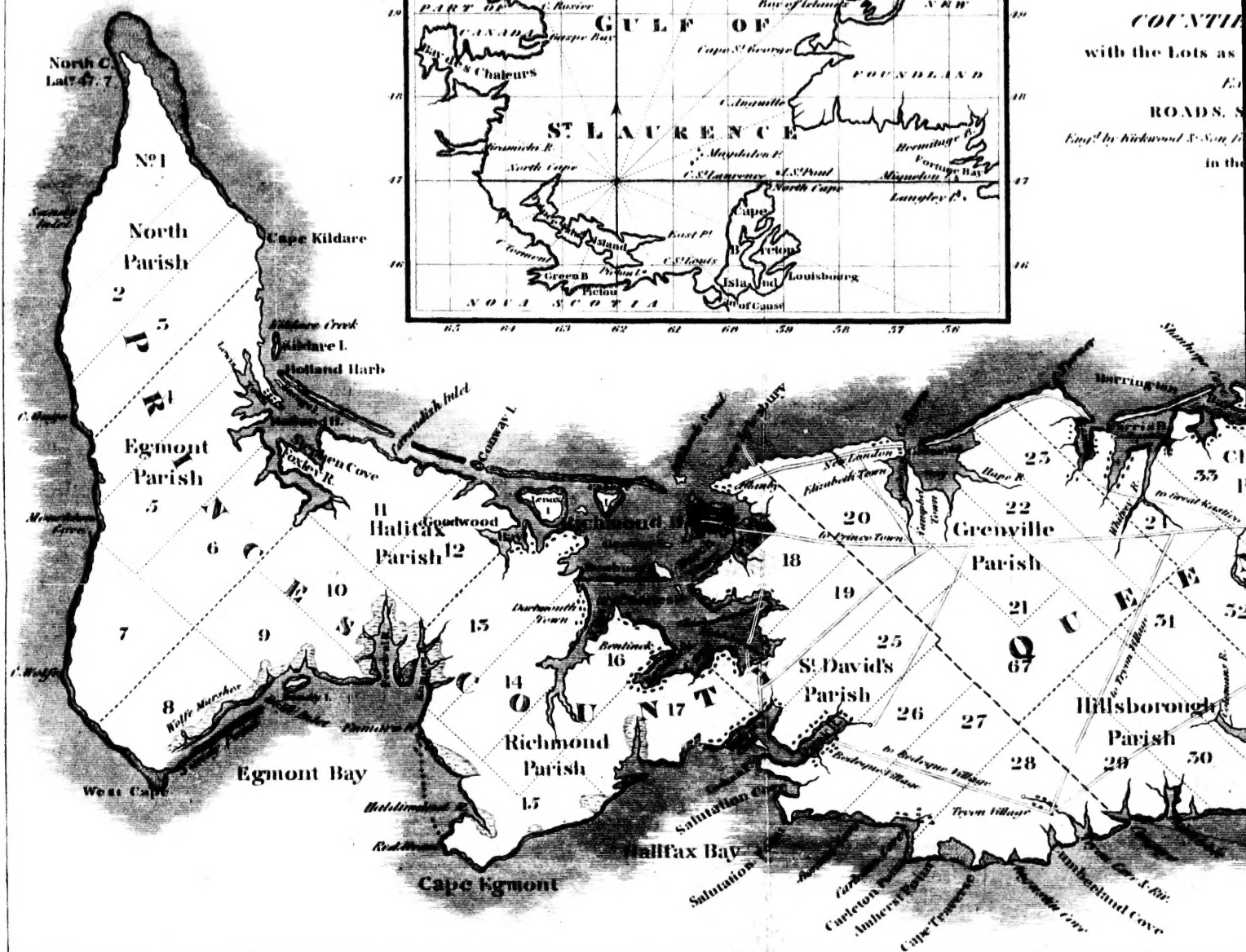
CHALMERS AND COLLINS, GLASGOW ; JOHN JOHNSTONE,

DUMFRIES ; AND KNIGHT AND LACEY,

24, PATERNOSTER-ROW, LONDON.

1823.

Queens County	186	100
Kings County	412	000
Princes County	167	000
Contents of the Island	1,365	100 Acres.

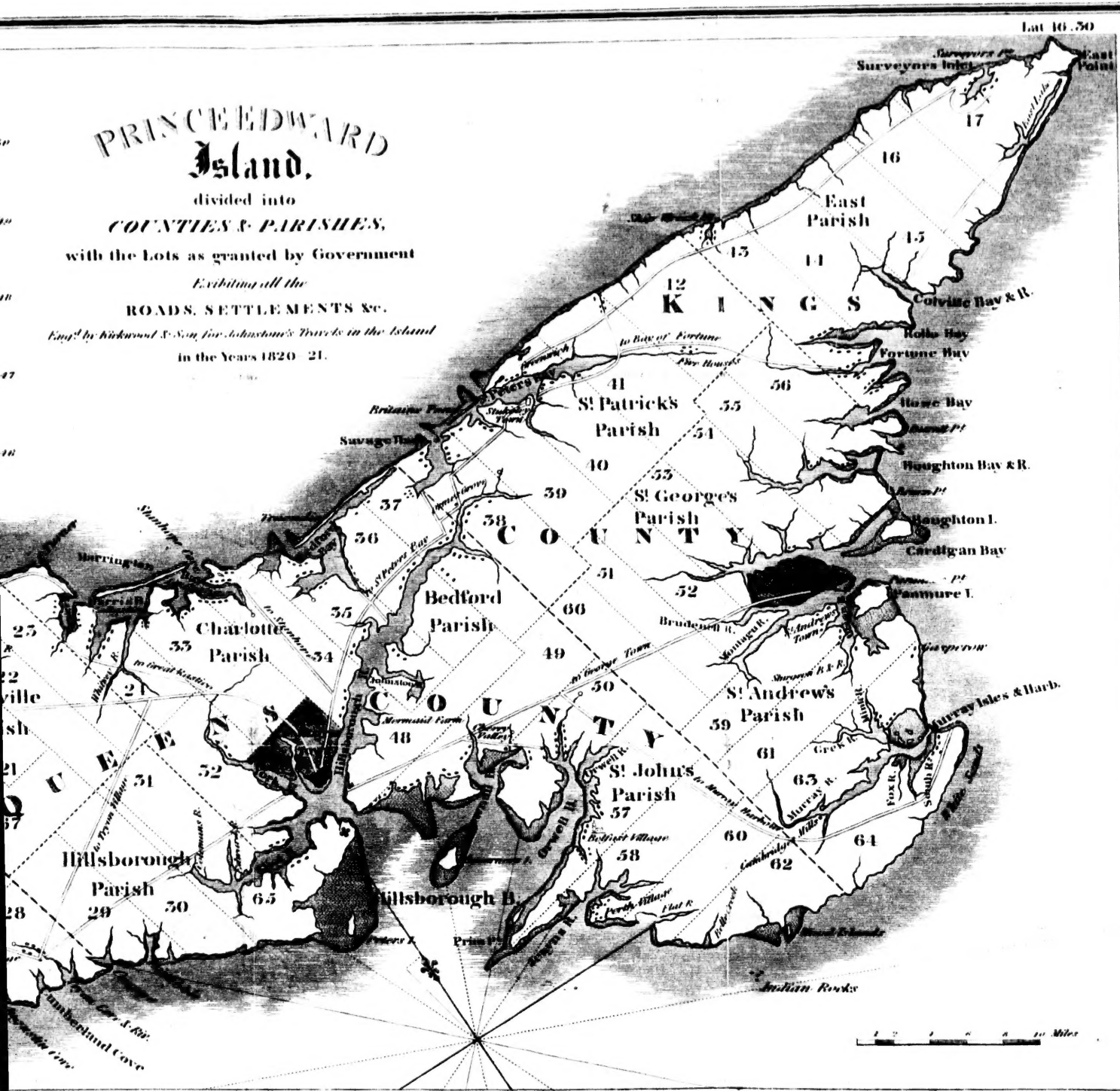


PRINCE EDWARD Island.

divided into
COUNTIES & PARISHES,
with the Lots as granted by Government

Exhibiting all the
ROADS, SETTLEMENTS &c.

Eng'd by Kirkwood & Son for Johnston's Travels in the Island
in the Years 1820-21.



Printed by Balfour & Clarke,
Edinburgh, 1823.

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TO

SIR JAMES MONTGOMERY,

OF STANHOPE, BART. M. P.

TO

ARCHIBALD MONTGOMERY, ESQ.

AND

ROBERT MONTGOMERY, ESQ.

GENTLEMEN,

THIS little Work I take the liberty of inscribing to you, not merely on account of the great dignity and worth of your respective characters, but chiefly on account of your intimate connexion, as extensive landed proprietors, with the Island of which this narrative treats. This Island, as may be seen from the following pages, has hitherto in a very limited degree, enjoyed the advantages of moral and religious instruction. These advantages the inhabitants, (no inconsiderable proportion of whom are your own countrymen,) have not themselves the means of pro-

curing in a satisfactory or permanent manner; and they can indeed, in their present infant state, expect to obtain them only through the kindness and generosity of the several gentlemen to whom the Island belongs. This object, which is certainly one of no mean importance, has the deepest claim on your notice and patronage. And the liberality and benevolence by which you are characterized, induce me to express my firm, but humble conviction, that, as possessors of extensive property in that country, you will not fail to promote, by every means in your power, the progress of religion and of liberal knowledge. I have the honour to be,

GENTLEMEN,

Your most humble, and most
devoted servant,

THE AUTHOR.

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PREFACE.

MANY a traveller from Britain has visited the western continent, and given us elegant and elaborate descriptions of the scenery of nature, the manners and customs of the people, &c. &c. But the moral scenery exhibited there, seems to have been but little noticed by any of them, and therefore faintly described. Perhaps, however, none of them trode in the same path which I had marked out for myself, and therefore had not a similar narrative to detail.

I embarked for Prince Edward Island at the foot of the river Nith, Dumfries-shire, on the 19th of April, 1820, with the following objects in view, should it please Providence to enable me to carry them into execution: In the first place, to dispose of some articles, so as to raise some support for my family at home: In the second place, to erect Sabbath schools wherever it was practicable: In the third place, to investigate the country so as to give a faithful picture of it to my countrymen who might think of emigrating; and, in the last place, to form an opinion whether it would be prudent to transport my own family there, should I be able to procure the

means of doing so. All these things I attended to, and in some measure accomplished. But the present work was what I did not contemplate till after I had travelled some time upon the island. It then occurred to me that the people at home knew little of the destitute condition many are in abroad, who have no ministers of the Gospel provided for them by others, nor yet able to support such themselves. It surprised me greatly to think, that the spiritual wants of 20 or 25 thousand people, mostly emigrants from Great Britain, and still living under her government, and within four weeks' sailing of her own shores, should be so little known, or attended to, in the mother country, while the outmost isles of the sea have shared in her Christian compassion and regard. Not that I would cast the least reflection upon missions to the Heathen: But, while the one duty is attended to, the other, certainly not less important, ought not to be overlooked or neglected.

But while I have attempted to call the attention of the public to this subject, I blush when I think of my unfitness for the task. For the reader must be informed that I was only bred a common tradesman, (a shoemaker,) and if I have risen to any thing superior in mental acquirement to the common attainments of my brethren in trade, it is neither owing to my greater natural talents, learning, nor time for improvement, but the right direction my mind received from the pious example and instruction of my parents in youth. My father was an indweller in the parish of Corrie, annexed to Hutton, Annandale, Dumfriesshire. He had sat under the ministry of the famous Mr. George Young, long pastor of that parish *,

* The following authentic notices relative to the family of this excellent clergyman, will not, it is hoped, be unacceptable to many of my readers.—The Rev. George Young, descended of the house of Auchenskeoch, in Galloway, was

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from whom he had learned to understand and love the Gospel. These he taught his children, and pressed them upon their attention from the earliest

born in 1674; and, after the usual course of classical and theological study, was ordained minister of the united parishes of Hutton and Corrie, in Annandale, in 1702. He was the first presbyterian clergyman of that place;—his predecessor, Mr. Menzies, of the Episcopal church, a man of respectability, having retained the living, notwithstanding the establishment of Presbytery at the Revolution, until his death, which took place a short time previously to the period when Mr. Young was inducted. In the discharge of his pastoral duties, Mr. Young was peculiarly faithful and successful; and his memory is cherished by the inhabitants of his parish, and of the neighbouring districts, with a degree of gratitude and veneration, strikingly illustrative of the worth and dignity of his character. About the year 1735, from indefatigable exertions in performing his sacred functions, Mr. Young having fallen into a state of ill health, the inhabitants of the parish unanimously transmitted to George, Marquis of Annandale, the patron, then resident at Luneville in Lorraine, an earnest application that he would be pleased to appoint Mr. William Young, their clergyman's eldest son, his assistant and successor, in the charge of Hutton. This application was cheerfully complied with; and the Marquis with his own hand drew out the presentation,—a document composed, not in the common formal style of similar deeds, but written in terms of such deep respect for both the clergymen in question, and of such deference to the voice of the parishioners, as reflects the greatest honour on the character of that worthy nobleman. Mr. Young had thus the happiness of seeing his son ordained his fellow-labourer; and though he did not abate much of his ordinary exertions, yet so far recovered his health as to survive the appointment about twelve years. He died on the 14th of February, 1749, at the age of seventy-four, carrying to the grave the affections and regrets of his flock and numerous friends.

Mr. Young married Sophia Mein, daughter of the Rev. William Mein, minister of Westerkirk. They had several children, of whom William, the eldest, as just stated, was his successor in Hutton; John, a physician; and Henry, who died at St. Helena, a surgeon in the service of the East India Company.—William, the son of Dr. John Young, became a merchant in Plymouth, and his descendants have distinguished themselves in the British navy.

Mr. William Young, who succeeded his father, was possessed of the same faithfulness and worth by which his pre-

dawn of reason in them to his own dying day. Having shared so plentifully in the great and inestimable advantages of a religious education in youth, I felt some obligations lying upon me when I grew up, to do something for the spiritual profit of others. But hav-

decessor had been distinguished. But he was not destined to attain to the same advanced period of life; for, lamented by all, he died in 1761, before he had completed his fiftieth year. He married Agnes Orr, daughter of the Rev. Alexander Orr, of Haseiside, minister of Hoddum, by Agnes Dalrymple, eldest daughter of John Dalrymple of Waterside, to whose estate she succeeded, along with her two younger sisters, Mrs. Murray of Murraythwaite, and Mrs. Maxwell of Cowhill.

The Dalrymples of Waterside, it may not be uninteresting to state, was one of the oldest families in Dumfries-shire, and is considered by some as the progenitors of the Dalrymples of Stair; they were at least, it is allowed by all, nearly allied to that illustrious house. Robert Dalrymple, granduncle of Mrs. William Young, a writer to the signet, was the law-agent and principal director of the Stair family. He was the father of two sons. The eldest, Hugh Dalrymple, was a celebrated lawyer, attorney-general of Grenada, and author of the political poem entitled *Rodendo*, and of various other pieces. Primrose Dalrymple, the youngest son, was a captain in his Majesty's service. They both died without issue; and this ancient house, which was connected with some of the most honourable families, terminated, as mentioned above, in females, daughters of John Dalrymple of Waterside.

Mrs. William Young survived her husband nearly half a century, and died on the 15th of June 1810, at the very venerable age of eighty-seven. They had three children; George, the oldest, who predeceased his father; Agnes, married to the late Dr. Thomas Hardy, Professor of Church History in the University of Edinburgh, and Alexander Young of Harburn, Esq. Writer to the Signet.

But the names of these clergymen, though now long removed from this state of existence, will not soon cease to be affectionately remembered by the inhabitants of the united parishes, where they successively, for the period of nearly sixty years, ministered in holy things. The author feels no small degree of satisfaction in the opportunity thus afforded him, of dwelling for a moment on their merits; and as they left behind them no written works to perpetuate their names, he devotes the foregoing notice as a sincere but humble tribute to their memory.

ing received no more education than barely to read my mother tongue, my efforts were limited to the keeping of a Sabbath school. In this work I laboured as I had opportunity, in different parishes, for nearly the space of twenty-five years. But, however strange it may appear, I state the truth, when I say that the wind of opposition was always blowing from some quarter against my efforts in this labour of love. At last, by a bereaving Providence, I was, in a great measure, disentangled from the affairs of the present life. I then requested the Rev. Mr Glen of Annan, now at Astrachan, to offer my services to the Scottish Missionary Society, though I knew that, at my time of life, with no classical education, I could only be a hewer of wood and drawer of water in the missionary work, among a people of a foreign tongue. But I had four sons, from the age of three years to sixteen, the oldest a classical scholar, all of whom I wished to dedicate to the service of God in the Gospel, should he be pleased to call them; and I fondly hoped that, after they had learned the language of the country as a second mother tongue, and if God gave any of them grace, and the Society gave them learning, they might prove labourers well fitted for the work. As Mr. Glen brought me no encouragement from the Society, I turned my thoughts to a kind of missionary voyage of my own. But as long as I could find any employment at my own trade, or in any other way for the support of my family, my wife would not consent to let me go. It was not long till, by the failure of my master, matters came to this bearing; and by the help of a few friends, I was fitted for the expedition, the result of which, in one department, is detailed in the following pages.—These few hints concerning the author may enable the reader to form a juster estimate of the work.

As to the work itself, I may say it would never have been put upon paper but for the urgent

request of two learned and literary gentlemen in Edinburgh, one of whom gave me pecuniary aid to support my family while I was drawing it up. While the other, I fondly hoped, would have had time, as I knew he had ability, not only to have prepared it for the press, but also to have added valuable notes illustrative of some of the doctrinal subjects of which it treats. These are introduced in conversations which I had occasionally with the settlers; and as these were all *real* conversations, I could follow the subjects no farther than the discussion went at the time. Many of them, however, would admit of farther illustration by an abler theologian. But as I could not procure this assistance, the work as it now appears before the public is wholly my own, except the correction of an ungrammatical sentence here and there, and the punctuation, which a gentleman has kindly undertaken to perform. In its present state, I could not expect the work to sell at such a price as to leave a profit for the benefit of these islanders, which was the original object I had in view; and I hope that, from the low price at which it is sold, taking into account the expense of engraving a map, personal profit, it will be evident, was not the object intended. But if it shall in any degree have the happy effect of arousing the latent energies of my countrymen, and directing them in a proper manner to the object here presented to their view, my principal intention will be gained. And if this is in any measure accomplished, let all the praise be given to Him who can perform great works with weak instruments.

If I have been able in any measure to express what were my own feelings when travelling among these people, so as to excite similar feelings in the breasts of others, I hope a good supply of every thing requisite for their spiritual profit will be furnished without delay. Will no experienced ministers of the gospel feel themselves impelled, from a sense of duty,

and a love of souls, to offer their services to go for a while to itinerate among them? I will gladly accompany them, and do all in my humble power to promote their success. Had I the means of conveying my family to the island, I should be happy, while life and strength remains, to visit all the wild recesses in North America, wherever my countrymen have taken up their abode, carrying along with me liberal tokens of the love of the mother country, and of their zeal for promoting their spiritual and best interests.

I have nothing further to remark, by way of preface, but that the tracts and small books mentioned as sometimes sold and sometimes given away, were the gift of the widow of the late Mr. Dunn, Independent minister of Dumfries. He had been a warm friend of missionary work, and of the circulation of religious tracts; and his widow, finding a great stock on hand after his death, devoted a large portion of them gratis to my own benefit, and that of the island. The Shorter Catechisms were the gift of a pious gentleman near Dumfries, who takes an active part in the work of evangelizing the heathen.

Though a map of the island, engraved expressly for the purpose, accompanies this publication, the reader who wishes to acquire more minute information relative to that place, is referred to a small work published last year by the present author, and entitled, *A Series of Letters Descriptive of Prince Edward Island, &c.* Price One Shilling.

TRAVELS, &c.

CHAPTER I.

“IT is a consummation most devoutly to be wished,” that all those who emigrate from a Christian country, were to carry along with them a good stock of religious knowledge, pure and fixed principles, and disposed to exhibit a conduct and a practice suitable to their Christian profession. But, alas! how often is the very reverse of this verified in the lives and practice of those who are drawn or driven from their native country, even from Scotland, with all its real or boasted privileges.

My fellow-passengers were from the shires of Perth, Ayr, and Dumfries; some of them had the language of Ashdod constantly in their mouths, and had evidently arranged themselves on the side of the wicked one: others stood more upon neutral ground; but none of them possessed so much of Joshua's courage and resolution as to attempt any thing in the way of public praise or prayer. In this way three weeks of our passage passed over, without any other evidence of Christianity visible amongst us, than that of another man and myself

reading a little from a religious book on the Sabbaths, to such as were willing to hear. On the eve of the fourth Sabbath we had got upon the banks of Newfoundland. The wind was low, the sea calm, and it therefore occurred to me that something like a Sabbath evening school might be attempted among the children, as a goodly number of such were on board who could read, and might in that way receive instruction. I therefore proposed to set the children to work, to learn some tasks for this purpose; but I was dissuaded from the attempt by some of the parents, who observed that the sailors were so much in the habit of swearing, that they would likely pour the greatest ridicule upon such an undertaking, and make it more sin than duty to try any thing of the kind. By these surmises I was persuaded to desist, and thus to lose the improvement of the first quiet Sabbath we had enjoyed on the passage. But it pleased Providence to detain us other eight days with the fog. Towards the end of this week I began to discourse with the sailors upon this subject, and found that all, except one, who was the oldest of them, had no objections; and some of them were even urgent that I should proceed. The next objection made by some of the passengers, was, that the captain would allow no such thing on board. I said our birth was our own, and while we occupied it, and gave no interruption to the management of the vessel, he could find no reasonable fault. So I determined to proceed; and calling the children before me on the Sabbath morning, I explained the nature of a Sabbath school to them; and putting such Catechisms, Testaments, and Bibles into their hands as could be procured, I appointed four o'clock in the evening the hour of meeting. The children set to work to learn their several tasks with the greatest alacrity, often asking before the hour arrived what of the clock it was, thus showing a decided in-

clination to the interesting object we had in view. At last, at the time fixed, they were assembled, and seated in a row upon trunks along the fronts of the beds, on the one side of the vessel, while their parents were on the other; and all was attention and composure. No sooner the sound of sacred melody was raised, than the sailors, almost to a man, assembled and seated themselves round the hatch-mouth, with the greatest apparent anxiety to join in the worship, and attend to the instructions that might be communicated, while the captain, I was told, walked backward and forward within hearing the whole time. After singing and prayer, the various tasks were repeated by the most of the children in a superior manner: a word of exhortation was then given, and praise and prayer concluded the whole. The children rose from their seats, much elated with the way in which they had been able to acquit themselves. Their young minds seemed flattered with the attentions that had been paid them; and their hearts, I hope, were in some measure affected with the warnings and instructions that had been given with no other design but to promote their best interests in time and eternity.

These services had made a deep impression upon the minds of some of the sailors, for they accused me next morning very severely for not beginning such an useful and edifying exercise sooner. And one of them applied to me for a Shorter Catechism, again to refresh his memory with what he had learned in the days of his youth. But as the beams of the sun, which, alighting upon the sweet scented flower, causes it to emit its richest perfume, has a very different effect upon the putrid mass of vegetable matter, so these exercises, which had been so well relished by the other sailors, had a very opposite effect upon the mind of the old sailor I formerly mentioned. It had only tended to rouse the corruption of his

heart, and make it rage more furiously, and to watch for an opportunity to give vent to his irreligious propensities in a volley of oaths. Accordingly next morning the wind springing up pretty fresh before it was light, he thrust his head down the hatchway, and making a great noise, so as to awake and set us all a trembling, he said we would not let alone our singing and praying yesternight, but we would experience a fine return for it this morning, for we would be put under close-reefed top-sails immediately, with many a dreadful oath intermixed, which I think prudent not to repeat. As no one of us made him any reply, after uttering the most horrible imprecations, with the same observations as stated above, he retired.

But as these religious exercises had discovered the wickedness of some characters on board more fully than I was aware of, they also brought to my knowledge the piety of others. An old woman from Perthshire, a widow, whom I had often observed perusing her book, now ventured to converse with me more freely upon the subject of religion. She was one of those retired unobtrusive Christians who prosecute the even tenor of their way to heaven; almost no one knowing, without careful inspection, what they are, or what is the object of their pursuit. This woman had part of her family with her, and as soon as they were settled, the rest were to follow. She had sat under the ministry of a Mr. M'Gillivray, a parish or chapel-of-ease minister, I suppose, in Perthshire*. He preach-

* Since writing the above, I have met with the following notice of this excellent servant of Christ, in a small work, entitled, "Notes of an Excursion into the Highlands of Scotland in Autumn, 1818. By the Rev. John Brown, Biggar."

"At Strathfillan they are blessed with the labours of an able, pious, and zealous missionary, on the Royal bounty, the Rev. Mr. M'Gillivray.—I was delighted to hear the warmth with which the people spoke of this good man. 'Mr. M'D—— said

ed in Gaelic and English. He was most unwearied in his labours, she said, and was actually wearing himself out by them. She had fed and feasted richly upon the bread of life, broken by his hands. She told me if she could have got him along with her, she did not matter if she had emigrated to the most distant corner of the world. But she was doubtful she would never meet with his like again.

In a few days the fog cleared away, so that we could proceed to our intended port in safety. And, on Friday, the 26th of May, we landed in the harbour of Three Rivers, all well, no evil having befallen any of us during the voyage. After we had got a pilot on board, and all fear and anxiety were removed, I observed a lively joy sparkle in every countenance. But in those who had formed mistaken notions of the country, a mixture of surprise and disappointment was also visible. With regard to myself, however, as I had been preserved in safety over the devouring deep, upon whose waves I had never been tossed previously, I felt my whole soul filled with gratitude, as I had never experienced before, to Him who is mightier than the mighty waves of the sea. And repairing to the bow of the vessel, and leaning upon the bulwarks, I poured my heart out in thankful acknowledgments to Him who, in the remotest corners of the world, is "the hearer of prayer." At the same time, I entreated the Father of mercies to bless any endeavours I might be able to make for the advancement of his cause among these destitute islanders. This prayer I hope God has answered, and will yet answer, above all that at that time I either asked or thought; for the efforts I have been

mine host is an eloquent man, but for the plain truth and a good life, none of them can beat our own Mr. M'Gillivray. May God grant that such ministers may soon be more numerous in the Highlands!" He is now in Lochgoilhead.

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led to make in the behalf of the inhabitants of that island, have exceeded what I had any previous conception of; and I hope and pray that the divine blessing accompanying them may still make them more and more successful.

The Saturday after landing was all bustle, and the Sabbath little otherwise, so that nothing of a religious nature could be attended to among the children. On the following Wednesday, three of the families and myself went round in a small vessel to Murray Harbour, about twelve miles south-west from Three Rivers. My Perthshire acquaintance and her family went to Nova Scotia, and I neither saw nor heard of her more.

CHAPTER II.

ON our landing at Murray Harbour, I took particular notice of the old settlers how they spoke and acted, and was agreeably surprised to find that, both in speech and behaviour, they exhibited many pleasing features of genuine Christianity; while, on the other hand, some of our emigrants, who had left a land of great Christian privilege, were frequently blustering out minced oaths. The master of the little vessel that had carried us from Three Rivers was from Plymouth, and had been a local preacher of the Methodist persuasion. He conducted himself on the passage like a Christian. But the pilot, who had been born upon the island, was the very reverse in his behaviour; almost every sentence of his discourse had an oath couched under it; and, in vindication of his practice, he affirmed that the very dumb brutes understood and required swearing to make them obedient.

At this place, a shoemaker from the island of Guernsey kindly allowed me to lodge in his house. He was a Methodist, and I learned that a number of his neighbours were of the same persuasion. He permitted me to expose a few straw bonnets for sale in his house; and as the neighbouring settlers gathered in, I told them I intended to open a school for the instruction of their children the following Sabbath evening, in the meeting-house at hand, at four o'clock.

The Sabbath came, and the Plymouth local preacher officiated, but I could not persuade my old ship-companions to go to hear him, or to prepare their children for attending the school. We got a very plain and serious discourse upon the subject of Abraham offering up his son Isaac; and when the hour arrived for school, I was much delighted to see old and young turning out from all directions; some crossing the creek in boats, others in canoes, all anxious to see and hear, what, perhaps, they had never seen or heard before. The exercises of the school were attended to on the part of the children, with much more propriety and ease than could well have been expected, considering that they were entirely new to them. After what they had committed to memory was repeated, they were requested to sit down, and to fix their eyes upon me, and pay the greatest attention to what I was about to say to them. I then endeavoured to point out, in as plain and faithful a way as I could, man's ruined and corrupted state by nature; the means of his recovery, and the salvation provided in Christ Jesus; the necessity of faith in him, a new heart and a holy life. And I must say I could not complain of inattentive hearers, either among old or young. I must also say, I felt myself upon enviable ground, if I had been able to occupy it properly. If I had been in possession of the knowledge, the faithfulness, and fervency of an apostle, I had here an opportunity of calling it into

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exercise. Those more advanced in years might sit in some measure in the character of judges or critics, but the young always and every where, if we can get them to think at all, are easily persuaded that they know nothing naturally of God and divine things; and that they need to be instructed.

They have also no preconceived opinions to oppose to any instructions tendered them. What care then ought not teachers of babes to take, that in all the instructions they give to them, it be the sincere milk of the word they are feeding them with—such truths as God has revealed in the Scriptures for communicating by his blessing spiritual life and health to the soul? And what need is there for a host of such teachers to be provided and sent out every where to act as pioneers before the army, breaking up and preparing the way for the more full and profitable ministry of the Gospel? Till a sufficient supply of teachers are provided, and in full and constant employ, or till every parent becomes a faithful teacher himself, I look for very limited success to attend the preaching of the Gospel in any quarter of the world. In spite of all that God has commanded concerning the early instruction of the young,—in spite of all the encouraging promises made to such as attend zealously to this duty, and the awful threatenings denounced against such as neglect it,—I say, in spite of all these, Christians, and Christian churches, have come lamentably short in their faithful attention to this duty. Instead of looking for the miraculous conversion of our children, like that of the Apostle Paul, in advanced life, we should be trying by every means in our power to train up young Timothies everywhere, by making them early acquainted with the Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus. But to return,

My auditors were all Methodists, except two of

my old ship companions, whom I had persuaded to accompany me to the school ; and I was much cheered and comforted in the commencement of my religious labours there ; for, at the close of the school, the most of the grown people present, with a smile of approbation upon their countenances, waited to shake hands with me in the most friendly manner possible. By the time we had got out of the meeting-house, notice having been brought that one of their regular preachers, on his way home from the Conference at Halifax, would preach immediately, we all turned in again, and heard an excellent sermon upon the New Birth. Towards the close of the discourse, the preacher spoke of faith as a condition. This startled one of my old companions a little ; but when I discoursed with the preacher himself afterwards upon the subject, he said he only meant that faith was a condition of connexion, not of merit.

After travelling from house to house all round the settlement, selling religious tracts and small books, I found a number of Presbyterians. Some of them, I hope, are sincere Christians ; but they are in deplorably destitute circumstances as to the means of grace. They have no preacher—no social meeting on the Sabbath for any religious purpose ; and it would be good for them not to meet at all on that day : for I apprehend that the most of those social meetings held on the Sabbath, where a constant attention to religious exercises is not maintained, will tend to the greater profanation of that holy day. The Methodists and Baptists, I was informed, everywhere on the island hold social meetings on the Sabbath for praise, prayer, and such means of edification as they possess within themselves. This keeps them alive to God and divine things. But Presbyterians are taught by their principles, and the forms generally adopted among them, that a regularly learned and ordained ministry only have a right to offi-

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ciate publicly. Now, this being a new settlement, they are unable, from their poverty and paucity, to procure what they consider a legitimate means of instruction; a circumstance which, at the same time, produces and fosters barrenness in their souls, and raises a louder call to their brethren at home to send them help and wholesome advice to the utmost of their power, lest they or their descendants fall into absolute heathenism, and perish.

I left the settlement in a few days, and travelled along the shore to Three Rivers, calling at the Protestant houses with religious tracts; and I must say they bought them with the greatest cheerfulness in every house. When I reached Three Rivers, I made an attempt to erect a Sabbath-school on the south side of the Montague River; but although a goodly number of grown-up people attended, no children were brought to be entered as scholars. My audience (as I learned afterwards) consisted of Presbyterians, Baptists, Methodists, and Roman Catholics. After praise and prayer, I gave them a few observations upon the nature of a Sabbath-school, and the great propriety and necessity there existed for having one established among them. But as they had brought no children for examination, I devoted the time we were together in submitting to them a summary view of the doctrine of grace. My audience were all very attentive to what I said; but none more so than a young man, who had been brought up in the Romish faith. The whole time I spoke, the eye of this young man was so fixed upon me, as to seem insensible to every other object. Perhaps it was the first time he had ever heard the Scriptural way of salvation pointed out. After the meeting was over, one of the settlers came to me, and said, it was in vain for me to attempt the erection of a school on that side of the river, as there was none qualified to conduct it there; but if I would come to the other side of the river and

open one, he hoped it would be carried on without any doubt or difficulty. After pointing out the Scripture tasks for the children to be provided with on the following Sabbath, (for they had no Catechisms,) we parted.

Next Sabbath, 18th June, I attended their meeting-house, where they exhorted every Lord's day in Gaelic. But as several others besides myself were present who knew not this language, the Highlander said a few things in English; but it was very evident to an English ear, that he could not express himself with ease and propriety in that language, although his matter was sound and savoury. He also gave out a Psalm from the Scotch version; but the other parts of the service were all in his mother tongue. The day becoming wet and rather stormy, the children that could be collected in these circumstances were assembled in a neighbouring farm-house. As the tasks were in English, and said with great distinctness, I gave them an exhortation, never dreaming that scarcely one of them could understand a word that was said. But the older part of the audience said they understood me, and should have been sorry if it had been omitted. Having a good stock of Sabbath-school tickets, I served them all with one, which greatly delighted them, and leaving a large supply for further use, which I had also done at Murray Harbour, I left the settlement with every prospect of the school doing well.

On my way back to Murray Harbour, as I passed Panmoor Island, I met with the Roman Catholic bishop at a gentleman's house there, one of his own faith, where, I was told, he was to celebrate mass and baptise children. The Highlanders were coming in crowds; and also the Indians, who had their children in their arms, packed up in cases like fiddle-cases, open in the front, and the children fixed in with small spars of wood across before them, and stuffed

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all round with moss or fog. I found the bishop without the door. I stepped up to him, and found him quite easy of access, and engaging in his manners. After some conversation about where I had come from, and what were my views in coming to the island, the quality of the soil, &c. I said, what a pity these Indians were not taught to read. He gave me for answer, that they could read. Here he seemed willing to embrace the first opportunity that offered of speaking to other persons present, rather than say any more upon the subject which I had introduced, and our conversation ended. I had previously asked some of the Indians if they could read any, and they had all declared that they could read none; but that if any person were to teach them gratis, they would willingly learn. I was therefore at a loss how to reconcile the assertion of the bishop with the directly opposite one of the Indians; but the reader will hear more of this afterwards.

I went back to Murray Harbour, in order to get my luggage sent round by sea to Charlotte Town, there being no conveyance by land. Before I could find an opportunity, I had to wait about ten days. This time I spent in visiting the religious families all round the settlement, a task I found very agreeable, as I met with such a hearty welcome from them all. In every house I was received as it had been into the bosom of my own family after a long absence. The children who had been at the school, often touched my feelings very sensibly, by the respectful and loving manner in which they received me into their houses—and would come, at the request of their parents, to my hand, with their faces covered with the blush of modesty, to let me hear how well they could repeat their tasks.

I found each of the parties, of which the settlement consisted, possessed of strong zeal for the peculiarities of their own different modes of faith. But I was

led to think, that, in some instances, it was not altogether according to knowledge. Some of the Presbyterians held the belief of the doctrines of election, predestination, and the perseverance of the saints, as essentially necessary to the very being of a Christian as faith in Christ, accompanied with a holy life; and were convinced, that the denial of these doctrines, or not believing them, was as great an error as almost any held by the church of Rome. Some of the Methodists, on the other hand, alleged that the belief of these doctrines had a tendency to lull the conscience asleep, and to unnerve every endeavour to press in at the strait gate of true conversion to God, and forward in a course of increasing holiness to the close of life. I endeavoured to correct the mistakes of both as far as I was able. To the Presbyterians, I said, no doubt these doctrines were revealed in the word of God. Notwithstanding of this, I was convinced that a full and assured belief of these, in the first instance, was not required in the Gospel as the terms of a sinner's acceptance with God. These terms, I conceived, were a true faith in Christ, such a faith as will be accompanied with repentance, love, and new obedience. But this doctrine of the electing love of God, and the perseverance of the saints, I said, I believed had been made known in the Scriptures for the farther comfort and establishment of such happy persons as had in reality experienced the fruits and effects of electing love in their effectual calling, and saving conversion to God. But the good work, I said, must be begun in our souls, and satisfactory evidence obtained that it is begun, before we could make any profitable use of this doctrine; or, upon Scripture grounds, indulge the hope, that he who hath begun the good work will perform it until the day of Jesus Christ. And that for a sinner newly awakened to a sense of sin, to give his mind to the study of that doctrine was not following the Scrip-

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tural order, and would, I was persuaded, prove very unprofitable and embarrassing. It would be like attempting to read before we had learned the alphabet.

I also added, that I found the Arminianism of the Methodists different from what went by the same name in Scotland. The sum and substance of the latter was, do what you can, and Christ will do the rest; but I found the Methodists insisted upon the necessity of being born again of repentance towards God, and faith in the Lord Jesus Christ, with a continued course of holy living. I was then answered, that they did attend to many works and duties, but that they spoiled all by hoping to be saved by their good works, or that they hoped to merit the grace of God by human endeavours; or that by strenuous endeavours they could convert themselves. To these allegations I could at the time make no reply. But it was not long till I had an opportunity of laying them before one of that communion. His answer was; "No, no, I maintain no such tenets: I know if there be any good thing in me, it is the grace of God that has wrought it, and no good endeavours of mine."

I cautioned the Methodists to beware of making a Saviour of their duties, or even of their graces. For although we are said to be justified by faith, it must only be by faith instrumentally, for it must be the meritorious righteousness of Christ alone, believed on, and laid hold of by faith, which must constitute the grand meritorious cause of a sinner's justification before God. It was in this way I endeavoured to reconcile them more to one another, and both to the truth, as far as I was able. Both parties had joined together in an amicable manner, and had erected a very good meeting-house. But on account of some misunderstanding taking place, it was not then fully finished.

On the intervening Sabbath, I tried to get a school

erected among the children of the Presbyterians, but could not get them assembled; neither did I find any proper teacher convenient to take charge of them. I therefore waited upon the Methodist school, and found it attended to by two young men. I gave an exhortation to both the teachers and the children present to persevere in this and every other good work, and they would find that comforting promise made good in their own happy experience, that they should reap if they fainted not.

On the Wednesday following, the 5th of July, having found a man going to town with a boat, I delivered my luggage to him, and went in the evening to the uppermost houses in the Settlement, six miles up Murray River. This is called Mr. Cambridge's Mills. There is comfortable and free quarters here for travellers on this road to town, who generally stay overnight, as beyond this there is seventeen miles of road in the woods without a single house. I had not well finished supper till a young man from town arrived with the alarming news that he had seen two young bears on the road that day. He was on horseback, and I had to travel on foot and alone, with no weapon of defence but a walking staff. Thus my trust in Providence, and also my natural courage, were put to a severe trial. I slept little, rose early, and committing myself to the care of Him who once shut the lions' mouths, that they could not hurt his servant for whom he had more work to do. I entered the wood at four o'clock in the morning, and passed all the solitary way, without either missing it, of which there was some danger, or seeing any thing to harm me. After lodging that night at a Mr. Irving's, Cherry Valley, which lies a little to the left on the main road, in Lot 49, I reached town on the Friday evening.

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CHAPTER III.

I HAD no sooner reached Charlotte Town, than my next anxiety was where to find comfortable and quiet lodgings, where no drink was sold. By the advice of an old acquaintance, the only one I had in town, I found these every way to my wish in the house of an old English gentlewoman, a Mrs. Bagnal. The Saturday I spent in viewing the town, and finding out persons of a religious cast. On the Sabbath, I heard sermon first with the Methodists, and afterwards at the High Church, where a Mr. Desbrisay officiates, a venerable old gentleman, who has filled the situation of Garrison Chaplain at this place, upwards, I believe, of forty years. Though these two places of worship are the only Protestant ones in the town, and are open alternately at different hours of the Sabbath, yet the numbers which attend are noway adequate to what the population of the town might produce, for I suppose that it amounts to between two and three thousand. There is, I confess, a Romish chapel also in town, but the Bishop is not often there; and, as I did not see a meeting of the worshippers, I did not learn what numbers usually attend. Yet, after making the most liberal allowances, there is, I fear, not a few who attend no sanctuary, and probably have no Sabbath at all.

The Methodists hold a school in their chapel on the Sabbath evenings, but the children who attend are few in number, and very young in years, (the reason of which will be noticed afterwards.) I served the children with tickets, enjoining them to commit these passages of Scripture to memory, and repeat them next Sabbath. I found that proper books and catechisms for the instruction of children were greatly wanted both in town and country. It therefore oc-

curred to me, that if a society could be formed in town to raise a fund for laying in a proper supply to be sold at British prices, it might prove a great encouragement both to learning and morality. With this impression upon my mind, on the Monday I took the liberty of waiting on the Governor at the barracks in order to solicit him to become an encourager and patron of such a society. I was soon honoured with an audience of his Excellency. I began my conversation by stating where I was from, and what my intentions were in coming to the island; that one of these was the erection of Sabbath schools, as extensively as possible; that I had opened a few as I came along; that I found proper books much wanted for the instruction of youth every where; and that I had called upon his Excellency to solicit his patronage to the formation of a society for providing suitable books at moderate prices for these schools. He said he had no concern with any schools but those connected with the Established church, meaning the Church of England. I said the schools I was pleading for were connected with no particular church whatever, but were conducted upon the broad principles of Christianity. His Excellency, however, still hesitated to patronize my exertions in this capacity. I then presented him with a small report of the Sabbath School Union Society for Scotland, with some speeches of the members in it; and requesting him to read it, I retired.

Having had a letter of thanks some years ago from His Royal Highness the Duke of York, in answer to a communication sent him upon military affairs, and judging the Governor quite a military character, I next day took this in my hand, hoping it might procure me a more gracious reception. It had the desired effect. I was allowed to expatiate at some length upon the nature of Sabbath Schools, with the happy results that might be expected to follow when they

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are properly conducted. I said, it was intended by them to occupy children with profitable employment on the Sabbath; and to make them well acquainted with the revealed will of God in the days of their youth. This, I said, furnished them with the best rule of moral conduct through life; and the blessing of God attending a course of instructions of this kind, it would, as we might reasonably hope, have the happiest effect in making children loving and obedient to their parents, honest and faithful servants, peaceful and orderly members of society, and good subjects of the state. I said, the proper teacher of a Sabbath school did not appear before the children in the character of a High Churchman, Presbyterian, Methodist, Baptist, or Independent; but as a believer of the word of God, and a disciple of Christ, anxious to make the children under his care acquainted with the precepts, histories, promises, and holy doctrines contained in that blessed book. It would be his constant endeavour to teach them such things as these, leaving it to their own choice to join what church they might think proper in after life. His Excellency, having now entered more fully and cordially into these views, did me the honour of replying, "Prosecute your way over the island, selling your articles, and setting up these schools, and say you have my authority for so doing, and when you return to town I will hear you again upon the subject." Our conversation being now brought to a happy conclusion, I respectfully withdrew.

On Wednesday the 12th July, I left town for the west end of the island. The road was rough, and in many parts very solitary, often six miles or more without a human habitation. On the Friday, I reached the settlement of Tryon, about twenty-six miles west of Charlotte Town. Before I got into the open settlement, I met a gentleman, a farmer there, who kindly invited me to his house. There is one com-

fort in that country, if one has long and solitary walks sometimes in the woods, they are always sure of a hearty welcome to such cheer as the people have to give when they once find a house; and there is very few of the old settlers who have not plenty of the common supports of life. I lodged the first night in the house of a Baptist. His conversation was of the most pious and sensible kind; and his prayers were both fluent, fervent, and refreshing.

He took me to the house of a Mr. Crawford, a Baptist preacher, who had attended Mr. Haldane's seminary in Scotland. His farm, it was evident, had been ill attended to, and some marks of poverty might be seen about his house; but if the reader judges as I did, he will consider these as badges of honour to Mr. Crawford, when he learns that his poverty was occasioned greatly by his abundant labours in the vineyard of his master. As there was no other Gaelic preacher of the Protestant faith upon the island, he had preached over it at great distances with little fee or reward. Indeed, where money is not current to reward a preacher with, it is little that he can carry home with him, at the distance of thirty, forty, or perhaps sixty miles, even when the people are disposed to give of their substance for his support. Now, as the souls of the Highlanders on the island are as valuable as the souls of those yet residing among their native hills in Scotland, and as they are not only numerous, but I fear a number of them are perishing for lack of knowledge, might not some of the societies, who are attending to the wants of these at home, compassionate also the case of those abroad, and send this Gaelic preacher some assistance to enable him to itinerate at large, preaching the gospel of Christ?

Having some letters to forward to the settlement of Malpeque, and hearing that Mr. Keir from thence was to preach at Bedeque next Sabbath, I took my journey on Saturday the 15th July, through the

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woods to the latter place, which is twelve miles from Tryon. A few miles before I reached the settlement, I came to a small public-house, what they call a *tavern*. It was then the only house all the way between the settlements in question. Finding a great number of horses, with saddles and bridles, fastened to the fence at the road-side, and a great crowd of people about the house, I turned in, anxious to see what was going on. The house was small, consisting only of one apartment. A shower of rain at the time had caused the company, who were numerous, to take shelter under its humble roof, so that I could scarcely get room to enter within the door. When I had got near to the centre of the apartment, I saw some drinking rum, others considerably affected with what they had drunk. On the opposite side there were three magistrates seated upon a plank, holding a court of law. The day being warm, and the house crowded, some of them were sitting without their coat. The magistrates being of nearly the same rank in life with those who were appearing before them, very little respect was paid to their authority or their orders. I observed one of the defenders, who was also without the coat, often clench his fist behind him, ready to give the prosecutor a blow when he could not carry his point with milder arguments; and every moment I looked for this method of overcoming his antagonist being resorted to. No sooner was this knotty cause ended, than one of the magistrates, rising from the bench of justice, accosted me, in the most condescending manner, with "Well, I see you are from the old country! Will you be so obliging as to go to my house at Cape Traverse, and lodge with me to-night, and give me all the news from home." After he had kindly found me a guide through the wood to his house, for they had a number of more causes to decide, and after finding a careful hand to forward my letters to Malpeque, I left this clamorous court of law. After I

left the house, I reflected upon the imprudence of holding a court of law where drinking rum was going on all the time; and one of the magistrates acknowledged to me afterwards, that it was very improper to hold a court where there was no jail to commit offenders to, in order to overawe ignorant passionate people, who thought their own will should, in all cases, be the law. He also told me this poor tavern-keeper had not a Bible in his house, and that they had to swear the people upon the book of common prayer. This I believe is the case with many a family upon the island.

At Cape Traverse, after having called on the wife of the magistrate, who received me very kindly, and with whom I drank tea, I went to a family from the south of Scotland, with whom I had been acquainted. I lodged with them over the Sabbath. The mistress of the house lamented greatly the want of a preached gospel, and also that she had not made a better improvement of it when she had it plentifully at home in Scotland. I therefore recommended the erection of a Sabbath school to her and her husband, as their own family was numerous, and also several others in the neighbourhood. While this conversation was going on, the gentleman who was their schoolmaster came in and joined us. He poured great contempt upon my endeavours in this way, cautioning the people of the house, with an air of great apparent seriousness, to beware of putting their children under the tuition of every stroller that might be hawking the country. Had I been a total stranger to this family, and had this gentleman been in high estimation for Christian prudence and sagacity, his surmises might have thwarted all my endeavours to collect the children that day; but the good sense and discrimination of the people made me succeed, in the mean time at least, in spite of his opposition.

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man had departed, I set out, after breakfast, round the whole neighbourhood to request the children to assemble at a neighbouring gentleman's house, being larger and more convenient than the one where I was lodged. At four o'clock in the evening there was a pretty good turn out, both of old and young, and, considering the little time the children had to prepare their tasks, they acquitted themselves with much propriety: about fifteen of them, who had been seated as scholars, I served with tickets, and charged them to commit to memory the scriptural passages inscribed on them, and repeat them next Sabbath, and then exchange them for others containing different portions of scripture. But I could neither prevail upon man or woman present to hear even these tickets repeated next Lord's day. The reason of this shyness, I suppose, was a word of advice I had given, that these meetings of the children should be opened and closed with praise and prayer. I left the meeting with a heavy heart, to think that they were like sheep entirely without a shepherd, and such plenty at home, and to spare. Had they only pious schoolmasters, willing to do their utmost for the spiritual profit of both old and young, their destitute condition might be greatly relieved, and these might find adequate support in many settlements at present, and would experience an advance of income as the lands became better improved, and the people more Christianized.

On the Monday, (17th July) I returned to Tryon, and on the Tuesday to Charlotte Town, for more books. When on my way back to Tryon, on the following Thursday, night was overtaking me before I could reach my old quarters, and I had therefore to turn from the road a little to the left, into a settlement called Dissable, where I came to a Highlandman's house, who received me with the heartiest welcome. His wife, a native of Glasgow, was labouring under the frailty of advanced years. When I spoke

to her upon the subject of religion, she opened her mind freely, and her observations were most affecting. She said she did not expect ever to hear the Gospel preached again in the present world ; and when her children went to a distance to hear sermon, *her very heart was like to break within her* because she could not accompany them. I told her some comforting promises, and advised her to read the Scriptures, and meditate much upon them, continuing instant in prayer,—and if it was in my power to procure her a sermon I would do it : at any rate, I would bring her a good book, having some going by sea to Tryon. With these comforting assurances we parted. When I reached Tryon, I found my books arrived by sea. On the Friday and Saturday I traversed all round the settlement, endeavouring to get a school on the Sabbath, and a house to assemble in ; but I was told that the Methodist meeting-house was occupied from ten o'clock in the morning till eight at night, and I could procure no other place every way convenient, and thus had to lose a day.

I went on the Saturday night to lodge with the gentleman whom I met on my way first into the settlement, who had so kindly invited me to his house. His entertainment and accommodations were of a superior kind. I had to officiate as priest while I was in the house ; but to have acted as king would have been a more troublesome task. They were Presbyterians, and had no preacher at that time to come near them ; and the mistress of the house lamented the baneful effect the want of public ordinances had upon a rising family.

As Mr. Crawford was gone that Sabbath to the Elliot, or West River, to preach, I attended the Methodists. They have a very decent meeting-house in the middle of the settlement ; and a local preacher from Bedeque officiated that day. At my request, he intimated a meeting of the heads of families on the

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Monday evening at six o'clock. At the time appointed, a considerable number attended; and Mr. Crawford having returned to the settlement, also attended, and opened the meeting with prayer. Mr. Millar, the regular Methodist preacher for the district, was also present before the meeting was over. Much division of opinion prevailed as to the way in which the school was to be conducted; and the least informed, as frequently happens, were the most loquacious: but as the shades of night were beginning to cover us before any thing could be agreed upon, another meeting was fixed on the following Friday night. The final result was, that two schools were established, the one among the Presbyterians, the other by the Methodists; and both were doing well the last time I visited the settlement.

On Tuesday (25th July,) I prepared to leave the settlement of Tryon, and proceeded on my way by Augustine Cove, Cape Traverse, and Seven Mile Bay, for Bedeque. Just when I was on the wing for departing, a gentleman from Dissable having heard of me from the people of the house, followed me out to ask me to come into their settlement to arrange a school for them. This I consented to do on my return from Malpeque; and giving him Boston's "View of the Covenants" to carry to the old woman from Glasgow, I took to my journey. I now found that my endeavours to establish these schools were become the subject of general conversation; and as I asked no temporal reward for my labours in this way, I found that my views were considered honourable, and my endeavours praiseworthy. In every Protestant family, of whatever denomination, where there was any desire after religious knowledge; I was pressed to stay over night; and even the servants at their work, who might see me passing by, had orders to invite me home to their masters' houses to get some

refreshment or lodging. A pleasing instance of this occurred on the evening of this day, Tuesday, where an old gentleman had charged his servant to be sure to send me home if he should again see me passing by. He seemed to wish for a fair exchange, for he gave me his carnal things with a liberal hand, and said it was his desire to have a return as liberal of those things which were spiritual.

On Thursday evening, 27th of July, I reached the settlement of Bedeque. On the Friday and Saturday I travelled round it, inviting the people to bring their children to the Methodist meeting-house, which I had procured, between the preachings, to hold the school in. I waited upon them at the time appointed, but a very small number were presented for instruction. A meeting of the heads of families was called on the Monday evening at 6 o'clock; very few attended; and these were men of no courage. The Methodist preacher here begged me to hold him excused, his labours being so great that he could not take any hand in the school. The following week I traversed much of the settlement over again, encouraging them all that I could to set their shoulders to the work. Next Sabbath, I waited again upon the children; their numbers were increased, but still no individual would take charge of them. Another meeting was called on the Monday evening; it was also badly attended; and every person wished his neighbour to do what he had neither zeal or courage to do himself. Finding my labours all unavailing for this object at present, on Wednesday the 9th of August I crossed over to the settlement of Malpeque on the northern shore.

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CHAPTER IV.

MALPEQUE, or Prince-town, is an old, extensive, and well-cleared settlement. They have a presbyterian minister here, a Mr. Keir ; who, I believe, has been placed among them about sixteen years or more. He is held in great respect, and I think deservedly, by his hearers. He has a very large meeting-house, and has to strain himself too much for his weak frame in order to be heard. On the Saturday I had given notice of holding a school for the children, in the school-house near to the church, at five o'clock on the Sabbath evening. On that day I attended, and heard Mr. Keir both fore and afternoon. The subject of his sermon was the excellency of the knowledge of Christ ; and from the matter and manner of both his lecture and sermon, and also from the psalm sung, being the old Scotch version, I would have thought myself in a church at home, had it not been for the music, which was altogether foreign and new to me. They had a teacher of music, I was told, from the United States, who had introduced new tunes of what they called *Yankie* origin. These were so quick in the time, and varying in the tone, that very few of the congregation could join in the singing at all, notwithstanding the audience was numerous.

When the hour arrived for the children to meet, a great number of grown up people attended, but not one young person to be entered as a scholar. Here I was at a loss what to do. I gave out a part of the 78th psalm, beginning with these words,

“ His testimony, and his law,
In Israel he did place,” &c.

I made a few observations upon that part of the psalm read, setting forth the obligations that lie upon Christian parents to make their children early acquainted with the whole revealed word of God, and

that Sabbath schools, when conducted with propriety, had been found excellent institutions for promoting this end. After singing the words read, and after prayer, I explained the manner of conducting these schools in Scotland, and then closed the meeting with singing and prayer. As they seemed all to depart without fixing upon any plan for commencing these schools, I called out, that, if only half a dozen would promise to meet on the Monday evening, I would stay another day in the settlement, and wait upon them. As more than that number immediately promised to attend, Monday was accordingly fixed as the time of meeting.

On the evening of that day Mr. Keir very cheerfully attended me to the meeting; we had about eight or ten heads of families present. Mr. Keir read a warm recommendation of these schools from a work printed at Halifax. But with all the arguments and entreaty we could both use, we could not persuade any of them to begin a school with even the children of two families assembled,—so unwilling are people, in general, to labour or bear reproach for Christ, and promoting his cause.

On Tuesday, the 15th of August, I left this settlement, and returned through the woods to Bedeque, a distance of about fourteen miles. When I had arrived at the house of Mr. Murray, who is a member of the House of Assembly, Mr. Keir, a Mr. M'Gregor, lately from Scotland, and a Mr. Wilson, who had come from St. Andrew's, New Brunswick, upon a preaching excursion to the Island, were all met there before me. I felt myself very comfortable in their company, and sold them some small works of these celebrated writers, Fuller and Scott. Having to sleep with Mr. Wilson, and finding that he had to go to Cove head, (Little Rastico,) to preach on the Saturday, I begged him to call at Dissable, and give the old woman there a sermon, who was longing so

much to hear the gospel once more before she died. This he said he would do if I would accompany him ; which I told him it was not practicable for me to do, as I had sold a few things on credit as I came along, and must call on my return for payment. But the sequel of the matter was, when he reached Tryon he was there advised to go by sea to town, forgetting the old woman's spiritual profit. And, setting out in a boat on Thursday morning, the wind was contrary, and they had to come back to the same place at night. Next morning they set out again, and got that night to Crappo, four miles forward ; and, on the Saturday, he only reached town about the time he should have been at Cove Head, thirteen or fourteen miles farther. Thus the old woman was unfortunately prevented from again hearing the joyful sound—a blessing she desired and prayed for so much.

On Friday night I reached the old woman's house for whom I wished the sermon. I had sent her Boston's View of the Covenants, as formerly mentioned ; but, having no money to pay for it, she was about to give it me back again. Refusing to accept of it, I said, since I could not procure her a sermon, I would do what was in my own power for her spiritual profit ; I would give it to her in a compliment, hoping it might be some help to show her the way of salvation. But with all human helps, I told her, divine teaching was absolutely needful, and that, I said, she must ask of God, who giveth liberally to them that ask in faith.

On the Saturday I made my way into the bottom of the settlement, and gave notice of the school. On the Sabbath evening I opened the school pretty early, as there was no public worship in the settlement at all. The settlers are mostly Highlanders, and destitute, in a great measure, I fear, of private as well as public means of instruction. There was a good turn out of both old and young ; but there was

only one individual among them said to be so good a scholar as to be able to perform the duties of a teacher with any propriety; the same who had invited me first to the settlement. This man, therefore, (who was not a Highlander,) took charge of the school.

After the business of the school was nearly over, a great thunder-storm came on, and very heavy rain fell, so that we could not dismiss. I then resumed my exhortations to both old and young, and said a few things upon the majesty, holiness, and power of God; and that the day of judgment would be a day of terror to the wicked, when the thunderbolts of divine wrath would alight upon the unpardoned and unsanctified head of the sinner, and not a refuge to fly to for safety. No sooner was the storm over than the contention arose, who should get me home with them over night. I said I was willing to go with any of them, even the poorest, but they might take me to the largest house, and all that found it convenient might follow, as I was willing still to do more for their instruction if they would attend.

Next day, Monday, 21st of August, I took my journey out of the settlement. I had to go by a different road from that by which I entered it. And I found it so rough, unbroken-up, and difficult, as to furnish a reasonable excuse for repenting that I had entered the settlement at all. But the missionary, who is actuated by proper motives, must not allow his courage to be turned awry by little difficulties or dangers in the way. He must think of the Master he is serving; the commands he is bound to obey; the promises he has for encouragement; the object he has in view; the saving of souls, one of which is of more value than ten thousand worlds; and that the reward awaiting him, if he is stedfast, will be proportioned to his faithfulness, not his success. As I considered myself a kind of volunteer in the service, willing to attend to any little piece of work for

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which I was competent, I found it often necessary to turn my mind to such subjects as the above, in order to comfort and bear it up under the difficulties which I often experienced in my way.

I reached Cove-Head settlement on Thursday, 24th August, which lies on the northern shore. The settlers here are almost wholly attached to presbyterian principles; and some of the old settlers had been connected, I believe, with one or other of the Secession parties in Scotland before they had emigrated, and consequently had been in possession of a good stock of religious knowledge, and fixed Christian principles, and some valuable old divinity books. And though many of the old standard-bearers have fallen, and others of them may soon be expected to fall, under the stroke of death, yet I found evidence, among their descendants, that there had been, and still were, men of intelligence and piety among them. There had been formerly a sabbath-school, I was told, here, but it had fallen into disuse. There was a large gathering, both of old and young, at the meeting house, the Sabbath evening I was there. Seeing this, and finding they had no preacher at that time; I addressed larger exhortations to the children than usual, wishing the older people also to receive some spiritual profit. I learned afterwards that some were pleased, and others thought that I went rather too far. There was no want of proper teachers here, as well as plenty of children to be taught; for I was informed afterwards that two schools were erected immediately, which, I hope, are still doing well. I advised them at that time, when they had no minister, to meet every Sabbath, and attend to reading the Scriptures, and good sermon books, praise, and prayer; and afterwards to assemble the children, and give them every religious instruction in their power. But there was a certain fear upon their minds, that if they should attempt to communicate all the Christian

knowledge they were in possession of, to those around them, though these had the greatest need of that instruction, they would sinfully encroach upon the ministerial office, and thereby put an unhallowed hand to the ark of God. Till this prejudice, however, be removed from the minds of Christians, and every gift or talent which they have received be occupied fully *in its own proper sphere*, I look for no great increase, either of knowledge or holiness, in the churches of Christ. But it is in its own proper sphere that every gift and talent bestowed upon Christians should be occupied. And while those who are well fitted for instructing the ignorant and reclaiming the vicious, should be encouraged to this work, others of a contrary character should be checked and prevented from rushing forward to that for which they have no proper qualification, and therefore no call to it, either from God or man. But the urgency for common men to labour in this work varies with the circumstances of the case; and here, when they had no minister, I urged those of them who were qualified, to use their utmost endeavours in spreading the knowledge and fear of the Lord. And now, that they have got a minister of the gospel, they have only ten sermons in the year, for which they pay £30. I still urged them that the call was as great as ever to meet on the vacant Sabbaths, and take their children along with them, to prevent them from gadding idly about the shores, engaged in carnal conversation, or sinful amusements, on that holy day. And Mr. Douglas, their present minister, will, I am convinced, see the propriety of recommending the same practice in all the four settlements he has charge of; otherwise he must labour in a great measure in the fire; for the impressions made by one sermon will be greatly effaced before he gets back to preach another, if the intervening Sabbaths are spent in idleness and desultory conversation.

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On Tuesday, 29th of August, I left the settlement, and passing through that of Tracadys, which is mostly settled with Roman Catholics, I arrived at the settlement of St. Peter on Thursday evening. I lodged the first night with one of the elders of the Presbyterian church here. In the course of our conversation, he told me a Highlander who lived a little to the west of Covehead, and was connected with that meeting, had been found fault with for preaching, as they supposed, to his poor ignorant neighbours. I spoke so much in favour of this Highlander's conduct, that this gentleman apprehended I wished to get on to preaching myself; and all I could say he would not attend with his family at the St. Peter's meeting-house the following Sabbath evening, and even doubted whether I would get the keys to hold the school in that place of worship. After I left his house, I was immediately among a cluster of Roman Catholics. I had been asking some of them to purchase Shorter Catechisms, but they refused. At last, a woman of a cheerful countenance said, "Sir, it will wound your feelings to tell you so, but we are all Roman Catholics here." "O! not in the least, said I; I have had some very friendly intercourse, since I came to the island, with Roman Catholics; and when they had not money to pay me for books, I have given them some in a compliment." Here her face wore a still more engaging smile; and, giving me a drink of excellent milk, she said if she had been in possession of as much copper, she would have bought a Catechism to her children. "Will you promise to encourage them to read, and learn it, and not commit it to the flames, if I should compliment you with one, said I?" "No, said she, I should be very sorry to do that." I then gave her one, telling her it might not contain all that she had been taught to believe, but it contained a short summary of what God had taught us to believe and to

obey in his word ; and that I thought it safest to extend our faith no farther than the foundation laid for it by God himself, both as to matters of faith and practice.

It was not long till I reached the house where the keys of the meeting-house were kept. The master was not at home, but the mistress said I should be welcome to the house, and that she would attend with her family. Arranging every thing as well as I could for the school on the following Sabbath, I went up the St. Peter's Bay about seven miles, to see an old acquaintance. On the Sabbath evening, the 3d September, I returned to the house where the keys were kept, and gathering out all that I could, I had only a dozen or fourteen children, but a considerable number of riper years. As the children had little to repeat, I had the more time to say something for their instruction myself. Next day, the mistress of the house where the keys were kept got so warm to me in her friendship, that she offered me a Spanish dollar when I was leaving the house. I told her, however, I took no pay for my religious labours, and would not accept of it. "But," said she, "the ministers who come round preaching-would not refuse such an offer." I said I had not got so much education as ministers, nor paid so dear for it ; neither did I value my labours so high as to deserve any temporal reward. She then bade her son show me the way to the high road ; and, in terms of the warmest friendship, we parted.

CHAPTER V.

I THEN returned by Charlotte Town to Three Rivers, in order to wait for a vessel from Dumfries at that port, with letters and goods from home. Before

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I reached the settlement, upon what is called the George Town road, I had eleven or twelve miles of wood to go through, then without a single house. I had no sooner reached near to the first human habitation, than a servant of the place ran to meet me, and welcome me back to the settlement. He was from Ireland, and had been brought up in the Romish faith. I did not know the reason of this uncommon appearance of friendship. But we had no sooner shaken hands, than he exclaimed, "Oh, Mr. Johnstone, the children here may remember you as long as they live; you have put a task into their hands, the best they were ever employed with. They are learning the Scriptures early and late, and repeating their tasks after they are in bed. It would do you good to see how diligent they are. It was not long till I had positive proof of what this man told me; for a daughter of a Highlandman, about fourteen years of age, repeated to me the Epistle to the Ephesians, requiring only four corrections through the whole of it. She had also got by heart the 3d Chapter of the Gospel of John, two in the Romans, likewise several psalms and hymns, and twelve tickets; for I had just been twelve weeks absent from the day I first opened the school; and I learned, on the following Sabbath, the 10th September, that near to twenty of the scholars could repeat as many. There were forty-six of them altogether.

I waited here for the ship arriving from Dumfries till after Sabbath the 17th September, but still no appearance of her. I then embraced the opportunity of an open boat of going to the Bay of Fortune. Our passage was both rough and tedious. We had a canoe dragging at the stern of the boat, which was sometimes like to pull her to pieces, and also to cause her to fill with the waves of the sea. We were much wet with the spray dashing upon us, and shivering with cold. In this condi-

tion, after twilight, I was put to land at the foot of a high bank of freestone rock, about 50 or 60 feet high. It was a point of land that ran out a considerable way at the entrance of the Bay. The shades of night had now fallen so thick, as to render it impossible to discover a single house in the settlement, or even how the land lay. In these circumstances, I was set down at the bottom of the precipice alone, upon an unknown shore. The company in the boat were going a good way farther to East Lake, near to East Point. It was impossible to ascend this bank, and as impossible, had it been ascended, to have walked there, as the wood formed an impenetrable thicket. I had therefore to make my way along the bottom of the precipice for nearly half a mile, scrambling over great rocks that had fallen down, and were lying in the most confused manner possible. And from the dark shade, which the overhanging rocks threw down upon the bottom of the bank, it was often with difficulty that I could discover a few yards in advance, or any thing but water. With such a scenery around me, and, at the same time, benumbed as I was with cold and wet, and in want of food, for we had been twice as long upon the passage as we expected, altogether ignorant where to find a human habitation, dragging a heavy bundle from rock to rock, in danger of falling headlong often into the yawning deep below,—in such circumstances, I felt an urgent call to apply to an unseen eye to watch over me, and an unseen hand to preserve me in safety. When I cast my eyes to the rocks which hung in terrific majesty over my head, it brought to my recollection that dreadful day, when the wicked would be calling upon the rocks to fall upon them and the hills to cover them.

But to proceed. In this way, scrambling from one great rock to another, I made forward until the bank became lower, not so steep, and capable of be-

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ing ascended. I scrambled up with great difficulty and some danger, but as the thicket was so impenetrable upon its top, I had again to return to the bottom. Proceeding forward, I found the bank still lower, and at last I remounted it, and to my great comfort found the land cleared. The barking of a dog would now have been like the sweetest music to my ears; and it was not long before I heard one. But, alas! it was at a great distance, and impassable creeks lay in the way. But soon I heard the sound of music from the habitation nearest me, which continued till I came close up to the house. Two young lads had come without doors that night, to play on a flute, which they said they did not recollect ever having done before. I had no sooner told them the dilemma I had been in, and how reviving and attractive their music had been to my ears, than they pressed me to enter their dwelling, where every thing in their power was done to comfort and refresh me, after I had been so forlorn and so completely done up in my travels.

The settlers at the Bay of Fortune are at present mostly Presbyterians. It was once a French settlement; but many years ago they all removed to Rollo Bay and *Suris*, farther north. The Sabbath I was here, there happened to be sermon at St. Peter's, by Mr. M-Gregor, formerly mentioned; a settlement, though about twenty-two miles distant, yet several of the heads of families had gone thither on the Saturday to attend it, and consequently the company I was able to collect, consisted mostly of women and children. But the gentleman with whom I lodged the first night, attended with all his family. Our meeting was pretty numerous, though at the close of it there was none found to take charge of the children on the following Sabbath. I pressed this duty upon every one present any way likely for the task. All I could get for answer was,

that if those heads of families absent would assist, they would lend a hand. But I learned afterwards that none of them would give any countenance to the scheme, so it went no farther. They have been privileged with the Gospel in this settlement, occasionally, I believe, more than twelve years; but its transforming influence upon their hearts and lives has hitherto been but like the light of the morning spread upon the mountains. And till they learn to improve their Sabbaths better, both in a private and social way, and learn also to cultivate peace and harmony among themselves, I look for no great reformation among them. But when once the standard of morality among any people is fallen so low, as that they think they have no character to lose, by giving full vent to their constitutional or cultivated evil habits, it is a difficult matter, humanly speaking, to raise it again, and put people in possession of that high sense of moral feeling, which will, in any good measure, bridle and curb their unruly passions and propensities.

On Wednesday, the 27th September, I left the settlement, to go by land to Three Rivers. To have taken the direct and nearest way, I had several rivers to cross, which are sometimes dangerous in boisterous weather, but always inconvenient, and very expensive where one is not well acquainted. There was also a large Roman Catholic settlement upon several of the rivers, where I might have given away religious books, but could not have expected to sell many. I therefore passed over to St. Peter's Bay by Five Houses, which is fourteen miles all wood, except a small spot at the last-mentioned place. I passed down the St. Peter's Road, till I came to a Roman Catholic chapel, on the side of the Hillsborough River. It was Michaelmas day, and the bishop, who is a Highlander, and a French priest, were celebrating mass, and there was to be a horse-

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race in the afternoon I took my station at the door of the chapel, which is in the west end of the house, with a portico over it. When I cast my eyes to the other end of the house, there I saw all the holy things exhibited to view, in all their native majesty and splendour. Elevated upon the wall, behind the altar, was a painting, near as big as life, representing the trial of Jesus Christ before Pontius Pilate, just at the moment when Pilate exclaimed, "Why, what evil hath he done?" Upon the altar there were columns of artificial flowers, and eight wax candles burning, all arranged in tasteful order. On the front of the altar, in a beautiful recess, was the image of the Saviour, extended upon the cross. Upon an eminence, before the altar, stood the bishop, covered with a white surplice, delivering, in Gaelic, a lengthened, eloquent, and animated address. But whether this oration was in honour of St. Michael, or recommending the practice of some moral virtue, I could not learn from any of the worshippers to whom I had access, who knew the language.

The house was large, with extensive galleries, and was filled to excess, with people from many a distant settlement. In the place where I took my station, I had an opportunity of observing all the gestures and devotional exhibitions of the worshippers, as they entered this sanctuary, for there were still more arriving. I observed that they no sooner cast their eyes to the opposite end of the house, than they fell down upon their knees, and crossed themselves, uttering a prayer with the greatest apparent fervency and devotion, holding their trembling hand before their breasts all the while, and sometimes smiting with it. But whether it was the sight of the bishop, the altar, or what was upon it, that kindled up such a fervent glow of devotional feeling over their whole frames, I could not ascertain; but the impression appeared outwardly to resemble that which the

Prophet Isaiah felt when the glory of the heavenly world was exposed to his view, which made him cry out, "Woe is me! I am undone," &c. Indeed, the whole of the service, (but I shall not describe it farther,) seemed to be of a mechanical nature, calculated more to occupy the body than edify the soul.

After the worship was over, I waited at a little distance from the chapel, in order to take the liberty of speaking with the bishop when he came out. I wished to ask his concurrence to have the Indians taught to read. When I questioned him upon this subject, he gave me the following evasive answers: First, that they could read; but this, I said, was only what the first priests who had converted them had taught them to write. He next said "that they had no need to be taught to read the scriptures, for the priest made them acquainted with all that was needful, and explained it to them." When I observed that they would likely never obtain much acquaintance with the scriptures in this way, he said "They could answer any question upon any point of their faith, better than I could concerning any point of mine." And, lastly, he affirmed, "that they would not thank any person to teach them to read, and that they would rather go a-fishing." Such is an outline of my conversation with the bishop. But from his not relishing the subject I had touched upon, or from some other cause, I could not detain him longer, else I meant to tell him, that all the Indians whom I had questioned upon the subject, declared that they would willingly learn to read, should any have the goodness to teach them gratis.

As I went down the road to town, the race-ground was before me. Almost the whole assembly, I suppose near to nine hundred, were repairing to it as fast as possible. And I learned that the bishop himself attended, and that his attendance was absolutely needful in order to quell riots, and prevent bloodshed.

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Before I reached the place of amusement, the road was crowded, but after I had passed it, I had only one old man for a companion. It was not long till I accosted him with, "Well, I think you are not staying with your fellow-worshippers to see the sport?" "No," said he, "I think it is mixing holy things too much with those which are profane." "I think you judge very properly" said I. From this man's farther conversation, I learned that there are some, even among the Roman Catholics, who lament the depravity of their own fellow-worshippers.

I reached Charlotte Town on Saturday the 30th September. On the Sabbath I was invited to attend the Methodists' school, and gave an exhortation to the children. I found them almost all so young in years that I was at a loss how to adapt my instructions in a way level to their capacities. I inquired why they took such young children under their tuition at the school? They said, if they did not take such, they would get none at all. I found, that when the children here get up to the age of ten or twelve years, they get so light and roving in their dispositions, that they cannot be confined to the drudgery of a Sabbath school. This is caused by the want of proper example, instruction, and restraint, on the part of their parents while their children are young. And when once bad habits have become prevalent among children, in a populous neighbourhood, how difficult is it to eradicate them! The parent, who might wish to counteract these bad habits, is in danger of being looked upon by his own children as a fool or a tyrant, wishing only to rob them of the natural and necessary enjoyments of youth. Christianity is worth twice as much as it requires to support it properly, even though its advantages were all confined to the present life. But where colonies have been planted without regard to the propagation of its heavenly principles, it will be found that the plague of immorality has

been entailed upon posterity, which may not be early or easily removed.

CHAPTER VI.

ON Monday, October the 2nd, when I reached Three Rivers, I was glad to find the Dumfries brig had arrived before me. By her I received some common school Bibles, Testaments, small books, and a portion of hardware. The Bibles, seven in number, were all sold in two days. They were prized, because I sold them at a moderate price; but, most of all, because they had the Scotch version of the Psalms bound up with them. I may also observe, that the Irishman, who had formerly passed such high encomiums upon the Sabbath school, now called upon me to purchase a New Testament, and when he found that I had still one left, he caught hold of it, and handing me the price, he carried it off with all the avidity of one that hoped it might prove the salvation of his soul.

On Sabbath, October the 8th, I waited upon the school at this place. I was requested to address the children; but, when it came to my recollection that the old people only would understand fully what I said, I found it a very awkward business indeed. When this was over, happening to be among the last who stepped out of the meeting-house, I found those who had stepped out earlier all standing in a half circle round the door, ready to shake hands, and press me to go home with them that night. But one gentleman opposed all the rest, by observing that I had been at all their houses, but I had never been at his. I consoled him with the promise that when I had leisure in the winter, (for his house lay out of the way,) I would come and stay a week or more with him altogether. On October 20, I left this settlement for Murray harbour. As I could not get a boat going

to Panmoor Island, I had to go round the head of Sturgeon Bay, but I found difficulties in it which would not be easy to describe. On the 22d, I waited upon the Methodist Sabbath school. I requested the gentleman who had been reading a sermon to the older people, for they had no preacher at the time, to wait till I gave a word of exhortation to the children, who were ready for examination, wishing to get over the creek with him, as I could not manage a canoe myself. After I had finished my address to the children, and we had left the house, this gentleman said, "Well, I think, the Presbyterians in Scotland could not have spoken to the children as you have done." "Why?" said I. He replied, "Because you said life and death were set before them. And, as I suppose, the Presbyterians in Scotland are all Calvinists, and believe that God has bound up, or fixed, every man's final condition so firmly by his decree, that it is in vain to make any such address as you have done; for those that are appointed to salvation will be saved, and those to damnation will be damned, do each of them what they may." I now asked him if he approved of what I had said to the children. "Every word of it," was his reply. "Well then," said I, "I was brought up in what is called the Calvinistic faith from my youth, and I have been at some pains to get information on both sides of the question, and I have never yet seen any reason why I should renounce Calvinism as I have learned it; but I cannot say I have learned my Calvinism from John Calvin himself, for I never had access to his works, but from the Scriptures, taken as a whole, and not in detached parts, with such other helps as fell in my way. Now, to make you understand my Calvinism, I feel no difficulty in addressing the children as I have done; for God, I conceive, has not constituted his secret purposes, but his revealed will, the rule of every man's conduct. In this revealed will of

God, I find commands, expostulations, and entreaties, addressed to sinners of all ages and characters, to turn from their evil ways, and flee by faith to the refuge provided for them in Christ, with encouraging promises, that if any sinner complies with this gracious call, he shall obtain mercy. What secret purpose God may have concerning any of these children, I know not; but his revealed will is, that they be warned to flee from the wrath to come; and I am persuaded, that if any of them do take warning, and are savingly turned to God, that almighty power and grace must have accompanied the outward call, else it would not have proved effectual. And if this grace has been, or shall be bestowed hereafter, upon any of them, it must be an evidence of the love of God to them in particular. But whether God only conceived this love for them the moment he manifested it to them, or that it was in his heart from eternity, falls next to be considered. I think the latter, and not the former view of it, is more honourable to God, and sheds a higher glory upon his love, and is the very character he gives it himself. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." But God does not appoint the end without the necessary means. If God has chosen any to salvation, it is through sanctification of the Spirit, and belief of the truth, whereunto he calls them by the gospel." "Well," said he, "I never knew as much of Calvinism as I do this day, for I formerly thought it tied up every man's hands from the use of means, but now I see it allows secret things to belong to God, and his revealed will to be the rule of our conduct. I advised him to read the scriptures carefully, and perhaps he would find Calvinism there, as some others had done before him.

In a few days I returned by the same way to Three Rivers, and from thence by the George Town road

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to the head of Vernon River. I passed down the south side of this river, which is partly settled. The settlers are from different parts of Great Britain, and the United States. I believe their modes of faith are as various as the countries from whence they emigrated. I did not find any place of worship in all this neighbourhood, nor upon Orwell River, which I crossed, nor upon Orwell Bay, along which I passed to the settlement of Belfast. The people through all these settlements, till I came near to Belfast, appeared to be like sheep without a shepherd; but at last I came to a gentleman's house, (I believe he was from Perthshire,) who, I was told, took out a copy of the Gaelic Scriptures with him, and likewise some knowledge and fear of the Lord. But I was also told that the Highlanders whom the Earl of Selkirk took out and placed in that neighbourhood, were in the habit of spending their Sabbaths in the most unprofitable manner possible. Many of them could read none, and scarcely any of them had a single copy of the Scriptures in their possession. They were in the habit of meeting on this day in crowds, in an open place in the woods, and then all kinds of amusements went on. Feats of bodily strength or vigour were performed, such as running, wrestling, leaping, and throwing the stone. The older people looking on and laughing at the feats of the young, filled up the vacant moments with worldly and corrupt conversation.

Such is a faint, but, I believe, a faithful picture of the way in which they spent their Sabbaths; and in many parts of the island to the present day, they are spent to little better purpose. But the gentleman whom I have referred to, as having a copy of the Scriptures, and able to read it in his mother tongue, was in the habit of inviting as many of his neighbours as chose to attend at his house in order to hear them read. This was the very first beginning of any thing

like religion, I was told, in the settlement ; since that period, which may be about 16 years ago, (but I cannot exactly specify,) several houses in the settlement have been opened for reading the Scriptures and other good books ; but these last are very scarce and expensive to purchase.

The settlers here, and all round this, are mostly Highlanders, and inclined to Presbyterianism ; and if a preacher of their native tongue, (which they are passionately fond of,) were to be sent to them, not to put them to heavy expense for a while, I think he would be received with the greatest enthusiasm of joy ; but if he was wholly dependent upon them for support, and if he were to be any way scrupulous in admitting them to every Christian privilege in their present condition, he might find himself deserted, and his support withdrawn.

There are a few Baptists here, and also farther to the west at Point Prim. They have exhortation in Gaelic every Sabbath. I observed a young man speak two hours in one of their meetings here, upon the parable of the ten virgins. He delivered himself with all the ease, fluency, and dignified energy of the most eloquent orator ; and had not his voice at last rather failed him, his ardour and flowing eloquence would have continued unabated to the last. Had I been as good a judge of the matter as of the manner, I would have inserted an outline of the discourse. In a conversation I had with a Highlander, but none of their communion, but who had often attended their meetings, he said, some of the exhorters were become mighty in the Scriptures ; and there were some things about them, he must allow, very praiseworthy. They would let none of their members attend frolics, get drunk, swear, or pay idle visits on the Sabbath ; and, for his part, he could not say they were blameable in any thing but their views of baptism. But their exhortation he considered as a work

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both of necessity and mercy, where no ministers could be procured, and, if procured, could not be properly supported.

I tried to erect a Sabbath school here, and a society was formed one night in my presence for conducting it. But the members fixed upon were not only different in faith but also in practice, and, like iron and clay, that cannot be properly amalgamated, they fell to pieces as early as they began to act; so the first attempt miscarried, but I hope the school here will be revived again by teachers more in unison with one another, and with the spirit and principles of true Christianity; and then, I hope, it will go on successfully.

I left this settlement on the 8th of November, and crossing Orwell Bay in a boat, I passed through Lots 49 and 48; and passing the Hillsborough, I reached town, and from thence I went to the settlement of Cove-Head, where I again waited upon one of the Sabbath schools, and found they were both doing well. I had now two objects in view, both to sell my articles, and to look out for a school to keep over the winter. To think of travelling in the winter was at that time frightful to my mind in no ordinary degree. I had made some inquiries after this object already, and I continued to inquire, but without success at various places,—at the Bay of Fortune, at Brakeley Point, a little to the west of Cove-Head. And the sole cause of my disappointment at all these places was, that I could accept of nothing in payment but cash. After visiting all these settlements, I returned to town on the 29th of November, and made another attempt to get a school on the York or North River, a little to the west of Charlotte Town. Still, however, the same objection was thrown out. Had my family been upon the island to consume the produce, which I could have had in wages, I might have supported them comfortably; but more than

the half of the payment in cash was what I could not get any where. I was uncommonly anxious to have fixed my winter quarters here, it being near town, to hear sermon ; and I also had a strong desire to open a Sabbath school there upon liberal principles, and teach it myself over winter. But finding no way of earning a livelihood in or near the town, and the winter fast setting in with frowning and frightful appearances, I had to hasten over the river on Saturday, the 9th of December. The 12th of that month was the latest the river could be crossed upon the water, and those who tried to pass on that day experienced a good ducking, and even ran a great risk of the loss of life. On account of the raging storm, which was now driving on in terrible majesty, I had to halt a few days on the east side of the river, but I found comfortable and welcome quarters in the houses of two Methodists, where I had often lodged before.

On Thursday, the 14th, I was able to set out, and crossing the Vernon and Orwel rivers upon the ice, with great fear and trembling, but in perfect safety, I reached Flat River on Saturday, the 16th. This is a settlement which lies five or six miles to the south of Belfast, upon the shore. I had heard, when at Belfast formerly, that a teacher might be wanted there. While I passed through the wood betwixt the settlements, the trees were cracking with the strength of the frost, which often surprised me ; showers of snow were occasionally falling, and it lay at that time upon the ground about nine inches deep. But when I came to the open clearance the wind was strong in my face, with drifted and falling snow carried along with it furiously. The gulf, or sea, which surrounds the island, now lay open before me, all covered, as far as the eye could discern, with ice and snow. The ice had been broken by the raging tempest, and driven in rugged heaps upon its surface. Here I felt the power of cold as I had never felt it

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before, my whole body being shrunk as if the flesh had been withered to the bones, and my clothes seemed to have lost the half of their wonted power of defending it. Although I had two pair of woollen gloves on, when I pulled them off I found my hands had lost a good deal of their ordinary bulk, and the skin was wrinkled like as they had been partly roasted before the fire; my ears were covered with a warm comforter, and I had to keep my hand over my nose to preserve it in safety. Had I been at this time at any distance from a house, the frost, which was beating upon me like blown fire, would soon have benumbed my whole frame, and brought me to the ground, deprived of motion and life. But it was comfortable, in these circumstances, to see a house within a quarter of a mile, to which I hastened, and found a good fire and a welcome reception.

Next day, being Sabbath, the 17th December, I attended a meeting of the settlers, who are all Highlanders, for reading, praise, and prayer. One of their number, who was a good scholar, read English books direct into the Gaelic. After singing and prayer in their native tongue, he read from Willison on the Sacrament, during the space of three hours, all the time upon his feet: and I conceived the book was Gaelic, till he read the following sentence in English, "It is a shameful thing to put on the livery of Christ to do the devil's drudgery with." (I state it from memory.) Good divinity books in Gaelic, and a plain pious man of Highland origin, capable of instructing them in the principles of Christianity, to act as Sabbath and week-day teacher to them and their children, would certainly be a great privilege and blessing to these people.

On the Monday night, I bargained with four or five of the heads of families to keep school four months for £8, with board, to be paid in cash. I was to open the school on the first day of January, 1821.

I was ready when this day arrived, but could get no children to attend. There was nothing but mirth and visiting by day, and drinking and dancing at night. On the following day I could get none, as the revel was not over. I believe there was as much spent foolishly at this time as would have paid all my wages, only it was perhaps purchased with produce, not cash. However, I soon found that the promised cash-payment would be the ruin of the school, for none of the settlers, who were not bound in the bargain at first, except one man, would send any children, and the greatest number I had was only nine; and after waiting ten days upon them, and finding they wished to get rid of me, I gave it up.

The winter was now fully set in; the gusts of wind and tempest subsided; the air was clear and calm, and the sun, by day, shining with more than summer's brightness; the rivers, creeks, and bays, were all covered with ice sufficiently strong to carry even a galloping horse; and, had it not been for the intense keenness of the frost, travelling, where the roads were tracked, would have been agreeable rather than otherwise. After being at town for instructions in the fur trade, I returned to Flat River, and from thence along the shore by Belle Creek to Wood Islands. It was Saturday, and every house I called at I was invited to stay with them over Sabbath; but they had no fox-skins nor other furs, as I had been led to expect. At last I came to a Highlander's, the warmth of whose friendly entreaty was irresistible. On the Sabbath morning I was told that there was two meetings held in the settlement. In the one they read books, and in the other they exhorted. As I judged both would be in Gaelic, I went to *see* the exhortation. When it was over they all turned to me, expressing the greatest friendship, and observing, that I must have had a very solitary day of it. I said I hoped they had been edified;

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and giving them a few select tracts to read at their leisure, I repaired to my old quarters.

We had no sooner got dinner over than they began to carry in wooden planks, and fill all the kitchen (a pretty large one) with seats; and, by and by, they were all filled with sitters. A table was placed near to me with a lamp burning upon it. Not a whisper was heard amongst them. Uncertain what was to be done, I turned round to an old man at my elbow, and said, "Sir, I have no knowledge of your manners and customs; I have therefore the curiosity to ask the intention of this large meeting." "Sir," said he, "I was in the habit of reading to these people on the Sabbath evenings, and they were in the habit of meeting to hear me read, and if you will have the goodness to read a little for me to-night, I will take it very kind." I said I was perfectly willing to do so, but as I could not read in their language, they would not understand me. He replied, "you speak very plain, and I think they will understand the most of what you say." So I took a little tract from my bundle, called Important Questions, with answers from the Scriptures. It is No. 140 of the London Tract Society's Tracts. I considered this as the most answerable one I could fix upon, both as containing a kind of system of Divinity, and also proofs from the Scripture calculated to set in a clear light every proposition contained in the questions.

I told them at the outset, that I would first read the question, and try to make them understand it; then the Scripture proofs, and show how they proved and confirmed the point proposed; and then add a few words in application as I went on. All was stillness and attention till I came to the Ninth Question, which is in these words, "Are you aware that all your own righteousness is as filthy rags, and in itself utterly insufficient to justify you, and that it must

be renounced and cast away as an unprofitable thing?"

While I was attempting to explain the subject of this question, by setting forth that no man, previous to his believing on Christ, had any righteousness of his own, nor could, by his most strenuous endeavours, work out a righteousness of any avail to his justification in the sight of God, nor even so much as to render him a fitter object of divine mercy; that the sinner must not only be convinced that he has no righteousness, and in his unbelieving unregenerated state can have none, but that there is a righteousness wrought out by Christ adequate to the demands of the law and justice of God against him; that it is the sinner's duty and safety, so soon as he discovers Christ Jesus the glorious object presented in the Gospel, with all his fulness of merits and grace, to embrace him by faith, and trust on his merits alone for justification, on his spirit and grace in the use of proper means for sanctification, and on his faithful promises for eternal salvation; that all attempts at procuring justification partly by our own works and duties, and partly by the merits of Christ, was to rob him of his Mediatorial glory; for he would either be a whole Saviour or none. While I was making these remarks, the old man at my elbow began to wave his hand to call the attention of another gentleman over the table. Not knowing his reasons for this, I turned round, and waited for an explanation. "Go on," said he, "go on, and finish your remarks, and I will tell you the reason of my conduct afterwards." So I went on in my usual way, till I had gone over all the subjects contained in the little tract. I then entreated them to keep in remembrance what I had stated to them; for I was persuaded what I had taught them was agreeable to the word of God, and they would do well to take heed to them, as they had few opportunities of hearing them stated. I also observed that I

had come to the settlement for no temporal advantage to myself, but if I had been of any spiritual profit to them, I would not think my labours lost. Here the old man exclaimed, "Though you have done no more good than what you have done to me, I say, I would have travelled a hundred miles to have received it; *you have removed something that has lain like a spot at my heart these two years.*" (These are his own words.) "A young man," continued he, "was exhorting here about two years ago, and he told the people that they must do all that they could; they must finish their work, and when they could do no more, they must then fall down upon their knees before God, and cry, *save Lord, or I perish, for I can do no more.* Now, said he, I thought at the time that this was not sound doctrine. But from what you have stated to us this night, I am fully assured of it, and the joy and comfort it gives me is greater than I can find words to express; and," continued he, "when you were telling us how the unfaithful preachers of the gospel would exhort their hearers to do this and the other good work, and wherein their sincere but imperfect endeavours were deficient, Christ would make up the deficiency by his own merits; but that this was not the doctrine of God's word,—I could not refrain from calling upon my neighbours to observe more attentively what you were saying. Now, let me tell you," said he, "after I heard that exhortation, I never attended these meetings any more, but set up one of my own, where I read the Scriptures and such good books as I can get, and I want your opinion which of us are in the right." I replied, "that before I would answer his question, I would resume the subject which had interested him so much. I then pointed out, and repeated a number of Scripture passages, in opposition to the doctrine taught by the exhorter, and observed that, if the exhorter had been acquainted with these properly, he would have exhorted all his hearers

that the moment they were convinced of their lost and ruined condition by nature and practice, there was no way of safety and deliverance for them but by giving full and implicit credit to the testimony of God concerning his Son Jesus Christ, and by a cordial faith to embrace him as he is offered in the Gospel. But young men, I said, who had only a superficial acquaintance with the Scriptures, and had little experience in comparing spiritual things with spiritual, and almost no access to good divinity authors, were apt to make great blunders in teaching the way of a sinner's acceptance with God."

After making these observations, I said, "I would now proceed to answer his question, namely, whether he or the exhorters were taking the best plan for instructing the people? I said, their plan had the advantage of his in one point, they were likely to have the most attentive hearers; but I judged that, if he got the works of sound authors to read, his plan was the safest. But one thing I would recommend to him as an improvement of his plan, was, to spend only about the half of the time he used to do in reading books to the grown up-people, and in the afternoon of each Sabbath to gather out the children, previously prepared, to repeat from memory passages of Scripture, and orthodox catechisms, if they could get them; and let the children say in classes, and successively; only one at a time, and let the old people also attend, and hear the Scriptures repeated. This will be very edifying to them; and as you must know more of the import of the Scriptures repeated than the children, you may at times make a few remarks from these tasks answerable to the capacities of the children, and perhaps you will be instructing the older people also in the best manner possible." The old man seemed much pleased with my advice, and promised to comply with it. I then closed the meeting with praise and prayer.

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After rising from our knees, the mistress of the house pushed through the company, and, taking me by both hands, in the most solemn manner said, "*May the Lord bless you for what you have taught us this night, we never had such a night of instruction as this, and may he bless it to our souls!*" I joined her fully in the petitions she had presented, and said, I hoped the Lord would be pleased to bless us all, and make the word, read or spoken, that night, of lasting benefit to many who had heard it. Here one of the company exclaimed, in a very loud but plaintive voice, "O, would you be persuaded to take a farm, and send for your family, and stay among us!" I said, if I had been able to speak their language as well as my own, I would certainly have thought it my duty to comply with his request, but, as this was not the case, I intended to go home, if it pleased Providence, and apply to the ablest and faithfulest ministers there to advocate their cause, and surely something would be done for them; and that I was surprised that their destitute condition upon the island had almost never been heard of at home.. An old Highlander, of ardent feelings, now exclaimed, "*Mercy, man, what can be the reason that no help can be sent to us?*" Mr. Macgregor of Pictou used, some years ago, to come over and preach to us occasionally; but he is now growing old, and has not come lately. At one time we made up a subscription of near £200 a-year, and begged him to write home for a Gaelic preacher to be sent us. He told us afterwards he had done so, but none could be found willing to come that could be recommended."—With the most comforting assurances I could give them, that if it pleased Providence to carry me home safely, their destitute condition should remain no longer unknown in Scotland, I dismissed them.

I may remark that, through this long and laborious night's work, I felt much as a tender-hearted female,

who, upon finding an infant deprived of its mother, is sensible that, with all her care, she is unable to supply the parent it has lost and bewails. Will none of those who are able to present the food of Divine consolation and instruction in a preached Gospel, feel themselves irresistibly called upon to go and feed these people with the sincere milk of the word? Or must the Almighty depart from the plan which, in his wisdom and sovereignty, he hath fixed upon, that *men*, and *not angels*, shall make known to sinners the unsearchable riches of Christ? Or must the souls of these people perish at our door for want of the bread of life? And if we cannot doubt that angels would fly on wings swift as thought to execute such errands of mercy, were it competent for them, and had they commands to this effect, shall men, who hope to be the objects of this saving mercy themselves, be unwilling to endure hardness, as good soldiers of Jesus Christ, in order to make it known for the salvation of others? Away with all such dastardly conduct, and such dishonourable views of Christ and his cause; or turn open infidels at once, and plainly declare that you are not on the Lord's side.

CHAPTER VII.

IT WAS my wish to have remained stationary over the winter, both for the sake of pecuniary profit, bodily ease, and personal safety. But when all my endeavours to this end were frustrated, it occurred to me that there might be some corner I had not yet visited, or some individuals I had not yet spoken with, who might be profited by my reading, conversation, &c. I therefore fortified my mind with the hopes of doing good, against the fear of meeting with storms, fatiguing journeys, or uncomfortable quar-

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ters ; and I must say, the welcome reception I met with at Wood Islands, and the evidence I had that my instructions were both needful and blessed to some of them, was sufficient to rouse me to continued diligence, and render me regardless of the obstacles in the way. The winter was not the proper time for erecting Sabbath schools, or in some places for continuing them, unless localised. But it was the fittest time for reading a good book or tract, entering into edifying conversation, solving doubts, removing difficulties, and pointing out the path more plainly, as far as I was able, to such as were asking the way to Zion, with their faces thitherward. In this way I spent the winter, visiting all the settlements I had formerly passed through, except those west of Charlotte Town. I could not go upon much new ground, on account of the difficulty of travelling ; but I now visited many families I had not time to visit previously, and entered into lengthened, and, I hope, edifying conversation with others, at whose houses I had formerly made but a passing call. Some of these conversations might be interesting to the serious reader ; but, as I have no doubt that this Narrative will reach the Island, it would be unfair in me to detail some of them. But while I shall suppose the winter is running its ample round, and that I am occupied as stated above, and purchasing fur wherever I could find it, I shall narrate a few conversations and interviews, which, I hope, may be thought not unworthy of notice. Lest, however, I should hurt the feelings, or otherwise injure the persons with whom they happened, I must neither say who the persons were, nor where they resided.

One day I came to the house of a Roman Catholic Highlander. I had been previously informed of his religion ; but, in order to try his disposition a little, I said, "One of my designs in coming to the Island was to erect Sabbath-schools everywhere."

“Did you?” exclaimed he; “what is your name, if you please? I should like to keep in remembrance the name of one who had come to the Island with such honourable intentions.” And looking out a bit of paper, pen, and ink, with a book to rest it on, he requested me to put down my name myself. After I had put down my name, and handed him the paper, I began to examine the book. It was a Roman Catholic Catechism and Prayer Book. I then put the question to him, his wife being present, “Suppose a school of that kind were erected near you, would you put your children to it?” “I would do that cheerfully,” was his reply. “Well, that is more than I expected from one of your faith, and I commend you greatly for it. But do you know that children are taught the knowledge of the word of God at these schools, and nothing else?” “All the better,” said he. “I have,” replied I, “been glancing over this book since I came in, and I find in the beginning of it several scripture truths; but towards the end of it I meet with something of quite a different cast. For instance, it is a scriptural truth, that there is one God, and one Mediator between God and man, the man Christ Jesus. This scripture doctrine, I believe, is not denied in any of your books. But by and by you are taught another doctrine, namely, that you must apply to other mediators of an inferior kind; in order, I suppose, to recommend you to this great and alone Mediator of God’s appointment; and you are furnished, I see here, with prayers to be presented to these under, or second-hand mediators, who are never so much as mentioned in all the book of God. Now, as every prayer which a poor self-condemned sinner, or even the greatest saint, needs to present to God, he is furnished with the subject matter of it in some part or other of his blessed word. But as neither these mediators, nor suitable prayers to be presented to them, are to be found in all the revela-

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tion of God's will to man, does it not appear as clear to you as a sun-beam, that the whole of these Mediators, and the prayers to be presented to them, are nothing but the inventions of men? If these spiritual guides, whom you have been following, are deceived themselves, you are nothing the safer in following them; for the Saviour himself says, that "If the blind lead the blind, both shall fall into the ditch." Their losing their souls, while deceiving themselves and you, will not prevent yours from being lost also. Therefore I would advise you, as you value your own eternal salvation, to turn away from believing and obeying the doctrines and commandments of men, and attend to what is declared in the word of God, and to that alone.

"But to return to the subject of Jesus Christ being the only and alone Mediator between God and man, the text I have repeated is a decisive proof of it. But Christ had to make atonement for our sins, or to come under positive engagements to do so, before he could be admitted as a mediator to plead with God the Father, in behalf of sinful men. This he has accomplished by his incarnation, obedience, sufferings, and death. This is proved by God having raised him from the dead; for "he was delivered for our offences, and raised again for our justification. He hath magnified the law and made it honourable. And by him all that believe are justified from all things from which they could not be justified by the law of Moses." Another decisive proof of Christ being the alone Mediator, was the words spoken by an audible voice from heaven at his baptism. "This is my beloved Son, in whom I am well pleased, hear ye him." Now, from this last mentioned text, we may learn that God the Father is well pleased with Christ in every respect; both that there should be no other mediator with himself in behalf of sinful men, for it is said in another Scripture, "Him the

Father heareth always," and also that there is no *need* of any mediator between us and Christ, for we are commanded to hear him. O!" continued I, "if we would but give ear to what Christ says in his word to encourage poor sinners to come directly to him, and also what he did in the days of his flesh, we would see the folly of applying to other mediators in order to plead with him. He says, "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else, a just God and a Saviour." "Surely shall one say, In the Lord have I righteousness and strength, even to him shall men come, and all that are incensed against him shall be ashamed." "Behold the Lamb of God, that taketh away the sin of the world." In the days of his flesh he said, "Suffer even little children to come unto me, and forbid them not." Did ever any come to him in the days of his flesh, believing that he was the Son of God and the Saviour of sinners, who met with a denial, or failed of obtaining the desired cure? He is the same compassionate Saviour now that he was then, for he is the same yesterday, to-day, and for ever. Oh!" said I, "it only requires a discovery of him as the all-sufficient Saviour, able to save to the uttermost all that come to God by him, and a heart disposed to accept of him upon his own terms, in order to complete the work of a sinner's acceptance with God, and to interest him in all the blessings of the new covenant, grace here and glory hereafter. Think, I beseech you, of the dishonour you offer to Christ, by looking for help from other mediators. By this you rob him of one of the most valuable gems in his mediatorial crown, his compassion to sinners, who, while in the days of his flesh, bore reproach for this very thing, that he received sinners and eat with them. By this you give the lie to the most kind and endearing invitations

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he ever addressed to men, some of which I have repeated in your hearing. And what will you have to say at the day of judgment, when you will undoubtedly find out your mistake, when it will be too late to rectify it. You will only then have to say, Your teachers taught you so; but may not the Judge answer, Why did not you read my word for your instructions, and attend to it? But you have put more confidence in man than in me, who am the God of truth who cannot lie. Now, all that I have set before you is the word of God, not the opinions or doctrines of men, and if you turn away your ears from hearing it, what an awful thing will it be if these words are produced against you in that decisive day, as proof that you would not hearken to this word when it was set before you! We may never meet again till we meet before the judgment-seat of Christ; let us therefore attend now to his kind and endearing invitations, and come to him by faith and fervent prayer, while he is seated upon a throne of mercy before he ascend a throne of judgment, to render to every man as his works shall be."

Long before I had got this length, the deepest solemnity and thoughtfulness was visible in both their countenances, and the tear rolled big in each of their eyes. We had been all three some time upon our feet, I being impatient to be gone, but unwilling to go till I had made known as much of divine truth, as I hoped, by the blessing of God, might lead to the saving of their souls, and they apparently drinking in every word with the greatest earnestness, but much concerned lest I should be nighted in the woods. Having now allowed them a breathing, they exclaimed, "*May the Lord bless you for what you have told us, and may he bless it to our souls!* No man ever gave us as much instruction all our lives, and we would gladly hear more of it, but we are afraid you set yourself into the night, for you have a long

way in the wood before you reach the next settlement. And, said the husband, if my horse had been at home you should have had it all the way, but I am sorry I cannot tell where to find it. I thanked him for his kind offer, and with deeply interested feelings on both sides, we shook hands and parted, the husband following me out to show me the way into the wood, and telling me how far it was to get through it.

I no sooner looked my watch than I found I had not time to get to the next settlement with daylight, unless I ran the most of the way; but immediately a young lad came up with a led horse, who kindly offered me the one that had a saddle, and this led me to admire the providential kindness of the Master I had been endeavouring to serve, without grudging; for by this help I was carried comfortably forward in due time, and without difficulty. I have only farther to add, that I saw the mistress of this family several times afterwards, the husband not being at home, who asked me to bring her a book to instruct her and her husband in the scriptural way of salvation. I took her one upon the Nature and Necessity of Faith in Christ, and as she had no money, I gave it to her in a present. Her husband died before I left the island; but I did not learn any particulars regarding his hopes for eternity.

While I was travelling in another part of the island, I came to the house of a gentleman, who, I was told, maintained deistical sentiments. The first question I asked him was, "Will you purchase any missionary intelligence?" "No," said he with an oath, "I wish them all at the devil." "Will you purchase a book describing the antiquities of Scotland?" "No." "Will you buy a number of newspapers describing all the operations of the radicals?" "Yes! what is the price of them?" "I said that I had got no dinner, and if he would give me a bite of something to

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eat, he should have them all, about twenty in number." "O!" said he, "I would give you that, if I knew you in need any way." He then conducted me into the house, and, ordering dinner in all haste, for he had not dined himself, he led me into a room with a large window standing open. The day being warm, we sat down with our faces that way. In order to give a religious turn to the conversation if possible, I told him I had been erecting Sabbath Schools every where as I had come along. And taking a prize ticket from my pocket, I read the following lines:

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none."

"O yes," said he, "that is true,"—holding up his hands, and spreading them out at the window towards the sky. "A glory gilds that page, indeed;" but judging he had mistaken the meaning of these lines, I proceeded to read the next four,—

"How precious is the book divine,
By inspiration given,
Bright as a lamp its doctrine shine,
To guide our souls to heaven."

Here he started almost from his seat, and exclaimed, "*Inspiration! inspiration! who can prove that these books were given by inspiration?*" "You know, Sir, it is said that the Lord spake unto Moses." He replied, "Who can prove that? we have only his own word for it. No, no," said he, "God is far too great and exalted a Being ever to hold intercourse or speak with man." "I cannot altogether," said I, "agree with you in this; I think the things themselves, revealed to and by Moses, are sufficiently demonstrative that Moses had intercourse with God. But, dropping this point for the present, can you

suppose that a wise, holy, and benevolent Being, such as we may reasonably suppose the Almighty to be, would have formed a creature, like man, capable of knowing, loving, and serving him, without furnishing him with some express revelation of his will, how he might be acceptably worshipped and served?" "Well," said he, "the light of nature, and the dictates of every man's conscience, furnish sufficient information upon these subjects, if mankind would give proper heed to them. "I suppose, then," said I, "your creed, drawn from these sources, will contain a system of moral precepts as well as mine, such as doing justly, loving mercy, &c." "O yes, it does," he said. "Well, then," I replied, "does your conscience never tell you, when comparing your conduct with this rule, that you have transgressed, and become guilty? How do you manage matters in this case?" He replied, "Just by being heartily sorry for what I have done, and by resolving to do so no more." "But supposing you were never to fall into sin but once, what positive information do you receive from these sources which you confide in, that God will pardon sin at all, or admit of repentance as an atonement for one sin, far less for many? You may be led by the ways of Providence to believe that God exercises long-suffering patience towards sinners; but where do you receive positive information, apart from the Bible, that God will finally pardon sin at all, either with or without repentance." He was now much embarrassed, and finding no satisfactory answer at hand, he replied in a jocular manner, "Well, you are the most ingenious man I ever spoke with, and, if ever you come this way, be sure to stay with me over night: I should like to have more conversation with one who is so well informed." I thanked him kindly for his obliging offer; but, resuming the subject, I said, "I think I could gain nothing by renouncing my belief in the Scriptures for the sake of

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adopting the object of your faith ; for in them I have as pure a standard of morals, and more easily read and learned from that source than any other ; and if mankind are at last to be saved by morality, if I am a true Christian I will be as good a moralist as any other. But if that scripture-declaration be a truth of God's revealing, and by which he will be guided in his appointment of the final destinies of man, that " without the shedding of blood there is no remission of sin," then I have *two strings to my bow*, whereas you have only one. If no man's conduct is free from sin and imperfection, and if God has nowhere said, (if he has spoken at all,) that he will pardon sin without an atonement, but the very contrary, and if no other atonement ever was, or can be made, of sufficient value to render the pardon of sin consistent with the moral attributes of Deity, but only that which has been accomplished by Jesus Christ, what will become of you, and such as despise this Saviour, and refuse to believe on him, in the day of judgment ?" He now sat a considerable space silent, and then, with evident marks of self-approbation, said, " But what if that faith in Christ you speak of, render your morality of no avail." " O, no," said I, " it cannot do that ; for if my morality springs from a true faith in Christ, it is the obedience of a *son* ; but yours is the obedience of a *servant*, or rather, I may say, a *slave*, afraid of the lash."—At this moment the dinner was presented upon the table, and the gentleman being so much of an Englishman, his conversation turned upon what was for the nourishment of the body rather than the safety and health of the soul. I never had an opportunity of calling again at his house.

One day, when travelling on the high road, I met a gentleman upon horseback. After the first compliment of Good day, he put the usual question, " Where are you from ? I see you have not been long upon the island." I told him " I was from

Scotland, Dumfries-shire." "Well," said he, "I am from Ireland," (he named the county, but I have forgot it.) When he told me this, the thought rose in my mind to ask him whether he had been brought up in the Protestant or Catholic faith? He said, "In the Catholic." "Well," said I, "that came by the providence of God. I was brought up in the Protestant way, because my parents were of that way of thinking, and yours have been of another. But, I apprehend, we should neither follow parents nor priests altogether in choosing our religion, but examine the word of God for ourselves, and build our faith upon it, and upon it alone. But your church," I continued, "teaches some things to be believed which I cannot find in the Scriptures, and if you will not be offended, I will point out one or two of them." "O, not at all," was his reply. "In your book of instructions, I find a great number of scripture-truths, such as, that there is one God—a Trinity of Persons in the Godhead—that Jesus Christ is the Saviour of sinners, and the Mediator between God and man. But your church sets up another mediator, namely, the blessed virgin, and you are furnished with prayers to be presented to her. Now, I can find nothing of this in the word of God. All this doctrine, which your church teaches, seems to be devised by men, for the Saviour gave no countenance to it when he was upon earth. He even reproved his mother, at the marriage in Cana of Galilee, for presuming to dictate to him; and we cannot learn, from any part of the four Gospels, that he ever admitted her as a mediator on earth; and who can say that she holds a post of that kind in heaven? And the absurdity of such a doctrine will appear plainly by the following comparison: Suppose the governor of this island should publish in the Gazette, that every petition presented to him must be presented through the hands of the colonial secretary, his own son-in-law, if they wished

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it to be attended to; and suppose you should have a favour to ask of the governor, and, disregarding his public proclamation, should employ another person to present your petition, what reception would it be likely to meet with? Would not the governor recognise in your conduct contempt paid to himself, to his proclamation, and to his son-in-law, and would he be likely to grant the favour you had asked? I believe not. Now, God the Father has made a public proclamation in his word, that Jesus Christ is his beloved Son, in whom he is well pleased—well pleased with his person, his work, and the offices he sustains, and commands us to hear him." Here I took off my hat, and he took off his, for we seemed both to feel a reverential regard for the name of God; which I was often mentioning; and I went on, proving from the Scriptures, Christ's ability to save sinners, his willingness to save them, and the gracious invitations he gives them to apply to him, and to him alone, for salvation; and that there was no need for any other Mediator, neither could there be any other admitted, unless God meant to falsify his own word, and submit to the whims and foolish devices of men. Here I waited for his answer, and in a very prompt and solemn manner he replied, repeating the words twice, "*I was just beginning to think so myself.*" "Well, then," said I, "hold by that thought, and follow it up by reading the word of God for further light and direction; and when you go to the book of God for instruction, apply to God himself, by fervent prayer, to open your eyes to see wondrous things out of his law, for you, and all mankind, need the enlightening and renovating influence of the Holy Spirit in order to be made wise unto salvation." He now told me, that, before he left Ireland, he had asked his priest whether he might read the Protestant Bible or not? He got for answer, that he might read it, but wherein it differed from the principles of his own church he

must not believe it. "O, then," said I, "that was likely to do you no good. You were sent to the word of God, with the professed intention that, if it did not speak as you had been taught to believe, you were to hold it as lies, or those who translated it as liars and deceivers. But I will tell you one thing, which may satisfy your mind as to this matter; your church never gave a translation of the Scriptures in the vulgar tongue to the common people, till Protestants sprung up and furnished them with one; and the very reason was, the Bible did not teach the same things *they* had taught and persuaded the people to believe; and as the book of God, in its plain and unadulterated meaning, was against them, so they were against it, and, to the present day, every endeavour in their power has been made to prevent the common people from reading the Scriptures even in their own translation. Now, Sir, for the truth of this assertion, I might send you to Spain, Portugal, or Italy, where popery reigns triumphant. Is the Bible a common book there, in every poor man's house as it is in Scotland? I believe not. But the great difference between your church and ours lies in this: your church teaches all her doctrines upon her own authority, but ours always appeals to the word of God. Her language is, 'to the law and to the testimony, and if they speak not according to this, it is because there is no light in them.' And I tell you honestly, I would not believe the best Protestant divine we have, if I did not find his doctrines tally with the general tenor of Scripture truth."

The force of these arguments seemed now to have their full effect upon the gentleman's mind; for he discovered the greatest anxiety for more of my conversation, and pressed me, in the most earnest manner, to turn back with him, and lodge with him over night. This I could not comply with at the time, his house being several miles back the way I had come; but I gave him, in compliment, a Shorter Catechism

and some religious tracts, one of which contained an account of the conversion of some Roman Catholics in Ireland ; and I begged him to attend to the advice and information I had given him to get a Bible, and peruse it with attention, and with a prayerful and child-like disposition, and I hoped he would be made to know the truth as it is in Jesus, and that the truth would make him free. Promising to call if ever I came near to his house, we parted. And I may add, that some time after, I did call, when he expressed the greatest warmth of friendship, but he was on the wing of going a journey. I travelled with him about three miles, when I endeavoured not only to water the seed formerly sown, but to plant a little more. May the blessing of heaven cause an abundant increase !

At another time, as I was on my way to town, a man came up with a horse and cart, who kindly invited me to get into the cart and he would help me forward. After I was seated, I told him that I had been at that time upon the look out for a school over winter. He said I might get one in his settlement. Knowing it to be wholly a Roman Catholic settlement, I said that I was a Protestant, and on that account might not be acceptable. He replied, with an air of cheerfulness, "That will form no objection at all." I then told him that I intended to hold a school on the Sabbath, wherever I might be teaching through the week, in order to make the children acquainted with the Scriptures as much as possible. He said there would be no fault found with that either. As I did not apply for this school, I was led to think, when so often disappointed in getting one afterwards, that I had resisted a call to duty from the fear of man, I mean the Bishop, who, I conceived, would oppose such a work, whenever he might know of it ; and I also found afterwards that, in a Highland settlement, although the children

there are taught to read English, they know so little of its meaning, that it is almost impossible to communicate any religious knowledge to them in that tongue. But were Highlanders of piety, prudence, and scriptural knowledge, to be sent among them, as teachers, what infinite good might they not do, in spreading the light of divine truth among these benighted people!

I was at one time travelling upon a high road, and overtook an old man. I soon learned he was a Roman Catholic. When we came to his dwelling, he kindly invited me in to get a drink of milk, and said, if ever I came that way late, I should be welcome to a night's quarters. It happened some time after that I was benighted near to his house: I called to receive the favour that had been so kindly offered. But I was afraid of a disappointment when I found the old gentleman from home; but his son said it was no matter, and bade me sit down. Wishing to try the young man's desire for information, I said I was selling some small books and tracts. "Oh," said he, "have you any of these with you?" "Plenty," said I, and opening my bundle I handed him the tract entitled, *The Progress of Sin*. He read this through with great eagerness. I handed him another, *Hopes for Eternity*. He read this also. I then gave him one more of a doctrinal nature, called, *A Conversation in a Ship's Boat, by a Minister of the Church of England*. While he was reading this, two young men came in to borrow a pack of cards, but he said he had none. They then pressed him to go with them to see some great bet decided, which they said had been taken on, but he refused.—After he had read the last tract through, I handed him the sequel to it. Supper was now presented upon the table. After we had partaken of it, he resumed his reading again, and by the time he had finished the last tract, it was eleven o'clock at night, and time to go to bed. As

he had read the tracts with such unremitted perseverance, without finding the least fault with either doctrine or duty recommended in them, I made free to observe to him that I had been quite agreeably disappointed to find him so anxious for information, and that of such a valuable kind ; and that certainly his own conscience would bear him witness that he had spent the night much more profitably than with the card party. He assented to the truth of my observations, and said they could get no books to read upon the Island, unless a sailor might have one at a time, and were quite lost for want of information. Seeing his willingness to read, I gave him all he had read in a compliment, and added others, to the number of eight, of such as I thought most likely to do him good. I may add to the above, that I was often at the house afterwards, and was always received with the greatest marks of friendship ; and the compliment of a new tract was received by the whole family as a gift of great value.

One day I met with a very old man, who had been brought up among Protestants in Scotland in his youth. But his first wife dying upon the Island, he had wedded another, a very zealous Roman Catholic. But the connexion had turned out, like almost every other of the kind, a very unhappy one indeed ; for he had been obliged to part from his second wife at the time he had most need of her fostering care to comfort him. But, for the sake of peace, while he lived with her he had been obliged to comply with the forms of her religion, and had submitted three different times to be anointed by the priest for death. His own son begged me to deal very faithfully with him, in the conversation we had together. He denied, in the frankest manner possible, all confidence in the efficacy of that ceremony. But he did not seem to have a proper view of the greatness of his

sin in submitting to it, which he had done, as he confessed, for the sake of peace.

I met with another, also a Highlander, who had turned to the Romish faith, but apparently with more sincerity and honesty than the other, if sincerity and honesty can be commended in such a matter. When one of his neighbours, a Protestant, rallied him upon the subject one day, he returned for answer, "That nothing prospered with him while he was a Protestant, but since he had become a Catholic every thing had done well." "O thou fool," said his neighbour, "the reason why thy cattle did not thrive was, thou hadst not food for them; but since thou got thy farm better cultivated, and more food for thy cattle, this has made them thrive better, and not the change of thy religion." Such is the measure of knowledge, or rather of ignorance and superstition, among some of the Highlanders; and it is thought many of them would turn Protestants, were proper measures taken to enlighten them. And one of these means ought to be, a preacher in Gaelic, of pious, prudent, and engaging manners, to itinerate among them gratis; and schoolmasters with the same qualifications, whom they would willingly receive, and sufficiently reward for all their labours. When will Protestants do all that they might, in carrying the torch of divine truth into every corner of the kingdom of darkness!

I may add here, that I found several people, who candidly confessed that their minds hung in doubt whether to be of the Protestant or Romish faith. When I asked their reasons for hesitating to become Protestants, they told me the depravity of some, and the divided state of the whole, were the stumbling blocks which lay in the way of their embracing Protestant principles with confidence and comfort. In answer to these objections, I stated the following things: that all mankind might be divided, and are actually divided, into

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two classes by the Supreme Judge of heaven and earth, namely, those who serve him, and those who serve him not. In order to be accounted a servant of the Most High, we must take his revealed will for the rule of our conduct in all things. This shows us the need we have to be well acquainted with the Scriptures of truth, for all that knowledge which makes one wise to salvation must be drawn from that pure fountain. And what do we find taught there? We find that man is a polluted, depraved creature, both by nature and practice; that there is no salvation for him by the merit of any of his own works or duties; but that God the Father has provided a Saviour and a salvation, suited to all our spiritual wants, in and through Jesus Christ his beloved Son; that we are required, encouraged, and commanded, to believe the divine testimony concerning Christ and the salvation wrought out by him; and not merely to credit, with a cold and lifeless faith, the truth of these things concerning Christ and salvation through him, but also to discern their glory, excellence, and suitability to our own souls in particular. When such a discovery has been made by us, its captivating effect will be felt over the whole powers of our souls, bringing every thing within us under subjection to the whole truth which God has revealed in his word. Our faith will rest with unshaken confidence upon the *veracity* of what he has revealed; our love will be kindled at the *goodness* of the things revealed; and our *obedience* to all God's commandments will follow as a cheerful and willing service. But, in order to the attainment of these things, we must be made the subjects of the enlightening and renovating influence of the Holy Spirit, both to discover these things to our minds, and to incline our whole souls to a cordial acceptance of them when discovered. For this we are encouraged to pray; and of this all true Christians are made partakers. Therefore, says an Apos-

tle, "If any man have not the Spirit of Christ he is none of his."

I told them that I hoped now they would see there was more requisite to the formation of a truly Christian character, than the assuming of a bare profession, and that a new heart was absolutely needful, in order to a new life; and that this would account for the *depravity* they had observed among some of the Protestants. These had only a bare profession, a name to live while they were dead. But, in order to speak with propriety about the divisions of Protestants, it might be proper first to take notice of the things wherein all true Protestants are of one mind. They all believe, that the Scriptures of the Old and New Testament contain the whole revealed will of God, both as to the faith and practice of every true Christian; and that no man, or body of men, have any authority to add to what is found written there, or take from it, since the days of the Apostles. They also believe that there is one God, the creator of all things; that, in the divine nature, there are three persons, the Father, the Son, and the Holy Spirit; that all mankind, by the first sin of their first father, became guilty, depraved, and miserable; that there is no salvation for any sinner but through the atonement of the Lord Jesus Christ; that an interest in this atonement can only be obtained by faith, such a faith as will purify the heart, working by love; that, under its purifying influence, the true Christian may grow in holiness and meetness for heaven. These are a few things, among many others, in which, I told them, all true Christians, as far as known to me, were of one mind. But, with regard to the things wherein they differed, and which seemed to stumble them most of all, I said they were of a very inferior importance, and regarded mostly the outside form of Christianity. As, for instance, some think a gradation of rank and power among the clergy,

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as in the Church of England, is the best way for the good order of the church. Others think equality among them is best, as in Scotland. Others think the common people who are in church-fellowship have a right to be consulted in all matters of church discipline, as among the Independents. I might mention a great many more, but all the differences which have been prevalent among Protestant churches who hold the head Christ, have only regarded the outside form of Christianity ; and some of these forms may be better calculated than others for maintaining pure and undefiled religion in the churches of Christ ; yet none of these forms, if they who follow them have the Spirit of Christ dwelling in them, can be said necessarily to deprive them of the blessing of God upon the ordinances of his grace. But I said we had a promise that all these divisions shall be healed, and we hoped for the fulfilment of it soon, when all true Christians shall see eye to eye, and be more of one mind, that with one mouth they may glorify God ; and that these divisions should not prevent them from joining themselves to the Lord, and also to that church which seemed most faithfully to obey the will of Jesus, their great lawgiver and head.

CHAPTER VIII.

HITHERTO my Narrative, though of a chequered, has generally been of a favourable kind. But if a full and faithful drawing is expected, I must exhibit to view some parts of the original which will fall to be a little darker shaded. It may be taken as a pretty fair test of the piety or impiety of a people, the way in which they spend their Sabbaths. If there is little of the fear of God visible on that day, there is not likely to be much on any other day of the week.

But as I was not a frequenter of taverns, when I could avoid it, or the houses of those who were dissolute and profane, I do not suppose that the darkest shades of some of their conduct ever came under my eye. But one evening of a Lord's day, I happened to be in the country, and being unwilling to travel further, I repaired to an inn, or tavern. I found it pretty well supplied with customers, some of whom were greatly inflamed with rum. In the first apartment into which I got a peep, some were straining their lungs with swearing, others had stammered upon some subject, I think, connected with religion; for there was one of them vociferating, "I was born a Protestant! I was born a Protestant!" But the rules of good breeding did not allow me to collect any more of the conversation of this company. In the opposite end of the house, one would have thought there was something like religious worship going on. A young man had got a Methodist Hymn Book, and was making his boast that he could sing with the best Methodist among them. Other young men were making love to the girls who were in the house. Thus the time was occupied till supper was ready. At this time I was obliged to associate with the rest of the company. But it was favourable that none of those who were most intoxicated attended to eat any. When this was over, I retired by myself, and the company in the apartment I had left was soon greatly increased, and rum was called for and drank plentifully; and the young men and women were carrying on their sports as lightly as if it had been the evening of a Scotch fair or market. But when the girls had to leave the company, another contrivance was resorted to for raising a loud laugh, and killing a little more time. One of the men covered himself over with a rug, or carpet, and began to act a character such as I had never seen acted before. But whether he intended to imitate a madman, a bull, a bull-dog, or a bear, or the whole of these intermix-

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ed, I could not determine. But he roared, barked, stamped with his feet, and tore and scratched on all sides with his hands, uttering, at intervals, hideous sounds of barking, roaring, howling, &c. such as I had never heard uttered previously by neither the human nor brutal tribe. He turned round on all sides, exhibiting these powers of voice and gesture; and every change of motion, voice, or gesture, excited through the company a new bursting roar of approving laughter; and when his powers of utterance and extravagance were exhausted, he took a breathing, and again began varying his voice and mannner as long as the roar of laughter indicated that it had yet some amusing charms for the company. In short, I thought, if the devil had got him entirely at his command, he could not have caused him to act a more ridiculous farce.

The landlady, who had been busy handing out her rum, and collecting her pay, now came and told me that there was my bed at hand, and I might go to it when I pleased. I said "I could not sleep when there was so much noise, and must sit till it subsided a little." She replied, "That it would be long, she doubted, before that happened." But immediately a man, who had got tired of the mirth, came and sprung into it; so I was obliged to follow quickly, else be in danger of loosing my share in it altogether. On the morning I was charged one shilling for supper and sixpence for bed, the common fare of the island. This I might have saved by travelling a few miles farther, but I had some desire to see a Sabbath evening scene in a well frequented tavern, and I may say I got quite enough of it.

I shall next turn the reader's attention to a Sabbath-day's scene in a private house. In the morning I was awoke with the sound of whistling, so loud as to be heard through the whole house. I rose in haste to see what was become of the older branches of the family, that a boy should be sitting by the kitchen fire, amusing himself in this way unadmonished by

any one. When I stepped into the kitchen, I found his parents so near that it was evident the boy's whistling on the Sabbath was not a new thing, or meriting, in their estimation, a severe censure. A young man from a distance had also been in the house over night. I saw he wished to make love to one of the daughters. He attended them to the milking of the cows, where levity had its full swing. I left the house through the day, hoping to find better company. As I returned in the evening, two young men on horseback passed me in great haste, who, I learned afterwards, were also of the tribe of lovers; and when I reached the house, I found no little gigling and sport going on among the young people. The mistress of the house was standing at the door, and, while I halted a little to observe what was going on, one of her young sons passed her into the kitchen whistling all the way; and he continued to do so till I had seated myself beside his father, who was reading religious tracts in the opposite end of the house. The sound of such music on the Sabbath echoing through the house, was so grating to my ears, that I thought I must try some scheme to have it put down. I then asked the gentleman, "if that boy in the kitchen was a son of his?" He directly understood the reason of my inquiry, and called out, "*Give over your whistling, sirrah, or I'll come and give you a thrashing!*" It was not long till another of his sons was playing upon a Jew's harp. The gentleman now thought proper to make some apology for the light conduct of his children, which he did in the following manner: "We cannot bring up children here with the sober habits you can in Scotland." "Why?" said I. "Because," replied he, "the children here know that their parents are dependent upon them for help as soon as they are fit to do any thing; and if their parents will not give them a good deal of their own way, as other children are getting in the neighbourhood, they will go off and leave them altogether destitute, it being so easy for young people to begin the world here, and

so difficult to pay the high wages of good servants to fill their place. If," continued he, "my children that are grown up were to leave me, the old woman and myself, with the helpless part of the family, could not make a living from our farm, after paying wages for working it." "Well," said I, "this is a most deplorable situation you are placed in, to be obliged to wink at the wickedness of your children for the sake of their temporal support. My opinion is, you have committed a great mistake in regard to the management of your children in early life: You have not brought them up in the nurture and admonition of the Lord. I fear you have not begun in time to make them obey you. I have heard it said by good judges of the matter, that if a child is not taught obedience to its parents at the age of two or three years, it is likely never to be obedient at all: And when one child has grown up, headstrong and refractory, in a family, it becomes a poison to all the rest. Abraham's example is a very proper one for every Christian parent to imitate: 'For I know him,' says God, 'that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.' Now, had you exercised proper authority over your children betimes, and given them needful Christian instruction, you might have expected this promise fulfilled in the after-conduct of some of them at least, that they would have kept the way of the Lord: But while you allow them to spend their Sabbaths in this idle, carnal, desultory manner, you can expect nothing good at their hands. You should hold a social meeting with some of your Christian neighbours every Sabbath, for praise, prayer, and reading the Scriptures, and other good books, and take your children along with you. This plan, I hope, would have a double benefit attending it: It would keep your children from associating with light; carnal company on the



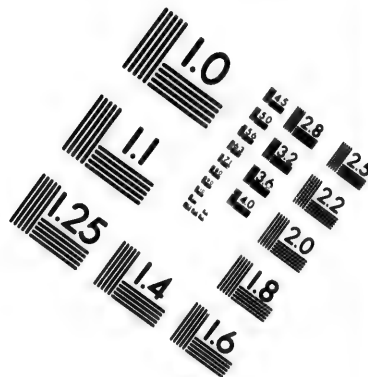
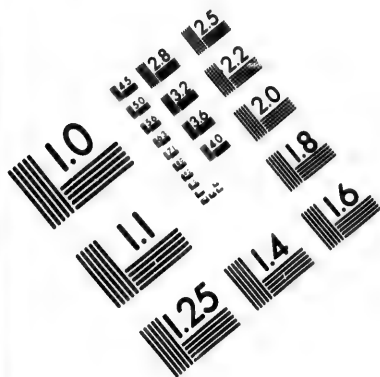
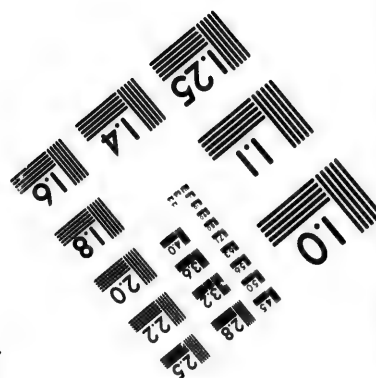
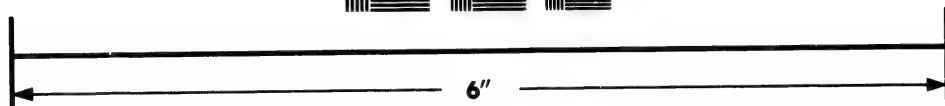
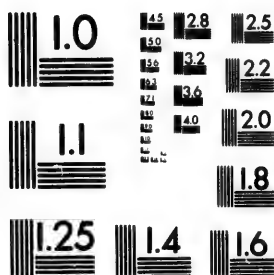


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Sabbath, and bring their minds to an acquaintance with the word of God."

Here the mistress of the house joined us. "I agree with you," said she; "I have often told our goodman, that this way of doing was the way to bring up our children perfect heathens; for they will be dressed in their best on the Sabbath, and, when they have no religious meeting to attend, they set out in search of company of some kind; and soon they meet with others like themselves, and spend the day about the shores in all lightness and folly." "Ay, but," said the husband, "you know when we had a meeting of that kind, some of our neighbours would not let alone preaching; this I thought they had no authority for, so I did not attend the meeting any more." "Preaching!" said I; "I think it would only be what we call exhortation at home, that is, a few remarks, calling your attention to the subject they might be reading. This," I said, "every head of a family has a right to do. All such are appointed, and commanded by God, to act in the capacity both of ruler and teacher in their own families; and by neglecting this duty, and having no minister of the Gospel, you have allowed the devil to get iniquity established, as by law, among your children, and now you must let them serve him and their own lusts as much as they please, lest they desert you altogether. I assure you, this is the way to make both them and yourselves miserable here and hereafter." Our conversation now ended, it being a late hour, and we retired to bed.

I might now turn the reader's attention to the manner in which some of the people there attend at public worship on the Sabbath; but, before I proceed to point out a few things which I have observed reprehensible in the conduct of these islanders in this respect, let the reader figure to himself what would have been the state of morals in Scotland, had all the ministers of the Gospel been a-wanting these twenty or thirty years. But, even with this bereavement, Scotland would have been in possession of many ad-

vantages which these islanders had not. They would have had many eminent Christians among them, the fruits of the former ministry of the word. They would also have had their parish schools, the greatest monument and best contrivance of human wisdom I know of. They would also have had plenty of Bibles, catechisms, and other good books, with a capacity to read them; and the very walls of the churches, had the ministers all been banished, would have put them in mind of the Sabbaths, when they took sweet counsel together in going up to these houses of God. But think of a country where there have been no ministers of the Gospel, no churches, no regular schools, many who cannot read, few Bibles or divinity books, and very few possessed of as much Christian knowledge and vital godliness, as to prevent them from being carried down the current of general corruption and depravity.

The reader, I hope, will now hear, with less surprise, that I have seen a group of grown up people assembled round the door of a place of worship, when the most solemn parts of the service were going on. There was plenty of room within for them, and ten times their number, but they did not seem to have come with any intention to join in the worship, but rather to stand at the door to burlesque and disturb it, for their sports were so noisy and extravagant as to render it very disagreeable, and almost dangerous, to pass through the middle of them, in order to enter the church. I have seen young men retiring on horseback from a place of worship, in all the precipitate hurry of cattle-dealers from a Scotch fair, when they had sat too long at the bottle. I have seen young lads on foot, retiring in all the frolicksome levity of school boys, the one throwing up his neighbour's hat or cap in the air. I have seen a law paper read in the middle of a group, after worship was over, and all the merits of the case canvassed, as if it had been a week day. I have seen young women, who

had been riding on a Sunday visit, trying a horse race as they returned home.

But there is yet another piece of conduct I have seen exhibited among them, which was not only foolish in itself, but likely to prove an effectual means of banishing from their minds every serious impression previously made by the preaching of the word. It was a halting and entering into idle conversation after sermon was over, before they separated to retire to their respective homes. There is a warmth of friendship, and a sociality among the people there, which is unknown in old countries, and, when this is coupled with the fear of God, it is calculated to add greatly to the sum of human happiness. But when this essential article in all right friendship is a-wanting, it then becomes a trap and a snare to catch and convert social friends more eminently into brethren in iniquity. But I apprehend whenever sermons have done good to the hearers, or are likely to do so, they will send the people home communing with their own hearts; or, if they discourse with a fellow-traveller by the way, they will wish to discourse upon the sermon for their mutual edification and comfort. But this halting in crowds when the worship was over, which I have seen on some occasions extended to fifteen or twenty minutes, I judged to be not merely an expression of friendship, but an exhibition of the way in which some of them spent their Sabbaths when they had no ministry of the word. This lengthened conversation, which was likely to become corrupt, was allowing the wicked one an opportunity of carrying away the good seed of the word which had been sown in their hearts.

The above are a few instances of reprehensible conduct, which I witnessed upon the Island on the Sabbath; and their week-day conduct, in some instances, will not much brighten the picture. Many of the islanders have contracted such a habit of

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drinking rum, that every thing is sacrificed to the gratification of this propensity. If they are at worship, even at a short distance on the Sabbath, they must have rum on the way home if they can find a tavern; and if they are travelling any length of way in the woods, they must have a bottle of it in their pocket. In the winter some of them suffer dreadfully in their hands and feet from intoxication, and it has cost others their lives. A man was frozen to death on the streets of Charlotte Town, the winter I was upon the island, having rendered himself stupid with drinking; and several instances of a like kind I heard had happened in the country within a few years. But one particular instance of the fatal effects of drinking rum happened toward the west end of the island when I was there. Three young men on horseback, with an old man in company, had drunk at a tavern to madness; they no sooner took their way home than they whipped the old man's horse, with him upon it, in such fury before them, that, at a turn of the road, he was thrown, with a terrible dash, to the ground, and in two days afterwards he expired in great agony. In the madness of intoxication a Highlander from Wood Islands was murdered upon the streets of Charlotte Town; and though two years had elapsed when I was at that settlement, the widow's tears had not then ceased to flow.

I shall here close this melancholy picture. I have not drawn it for the purpose of exciting contempt, but compassion, and to show what mankind are without the knowledge and fear of the Lord. Had the proprietors of land there, when they began to settle it with emigrants, made some provision for their instruction and moral improvement, they had succeeded better for themselves; but, having universally neglected this, the vices that were imported, or grew up and gathered strength among the settlers, in many instances, either prevented the cultivation of the lands,

or consumed in riot their produce. *And it has happened very generally, as yet, that little profit has accrued to the master, while, at present, ruin is hanging over the head of many a tenant.* But they who neglect to erect an altar for God, will find that the devil, and their own lusts, will not allow them long to remain without one; and at this altar the offerings will be more expensive, and the service less comfortable*. And let it be for a shame, and may they be truly ashamed of it, that so many people should have emigrated from under the wings of churches called Christian, so ill provided for maintaining Christianity, and so little imbued with its holy principles; and let them testify their godly sorrow for neglecting to cultivate their vineyards better at home, and caring so little for those abroad, by now sending out, or assisting to send out, faithful preachers of the Gospel to these colonists, who will direct the whole artillery of divine truth, in all its native majesty and importance, upon the sinner's conscience and his sin, that these people may not perish at our door unwarned and uninstructed, and the blood of their souls be required at our hands.

CHAPTER IX.

I SHALL now suppose the winter nearly over, and the ice beginning to break up upon the rivers and bays; and, intending again to resume my narrative, I may observe, that I was at this time, the 1st of April, at Murray Harbour, but the ice was so bad I durst not

* I would advise the proprietors of land upon the island, to appropriate one hundred acres of land in every settlement, for accommodating a preacher of the people's own choosing, and fifty acres for a schoolmaster. These lands the people might clear with their own hands; and, when cleared and cul-

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pass over to the western side of the bay ; and, returning along the shore for Three Rivers, at Gasperrow, I was asked by one of the settlers to stay over Sabbath, and give them a word of sermon, as they were altogether destitute of such a privilege. I gave him for answer, that I had never attempted any thing of the kind : but if he would gather the children on the Sabbath evening I would wait upon them, and, when I was instructing the children, the older people might attend and take what information they could get. This was complied with, and the meeting was well attended ; and I hope " the power of the Lord was present to heal ;" for this school was so much prized by the old people that it was held afterwards successively in the different houses of the settlement. The teachers were pious and prudent, and the children, as the parents told me when I visited them again, had shown such a capacity for learning as they had never been supposed to possess.

It is worthy of remark, that, when this school was opened, I went to a gentleman's house on the Saturday night to inform his grandchildren of the school, and to point out the Scripture task. But the old gentleman, who had enjoyed little of the means of grace since he left Scotland, near 50 years ago, was so ignorant of the nature of the institution, or indifferent to the religious instruction of the children left by Providence to his care, that, after all the arguments I could use, he would not consent to let the boys go. When the hour was arrived, however, one of them, excited no doubt by curiosity, ran off secretly to see it ; but when the boy saw that all the children had some task to repeat, and that he had

tivated, they would afford such effective and permanent help towards the support of these essential prerequisites to the moral improvement of both old and young, that I hope every settlement, with this favour granted them, might soon enjoy such a privilege without interruption or embarrassment.

none, he felt so indignant at this that he determined to learn in future, and attend in the face of all opposition. It would have done one good to see how diligent the boy afterwards was to employ every moment of spare time for getting his task, even on the week days. I may add, that the last time I visited the settlement the old gentleman was greatly reconciled to the attendance of the boys; and who knows how much spiritual profit he may yet reap from hearing the tasks committed to memory, as, from the failure of his own eye-sight, he has not been able to read himself these many years by gone?

On my way from this place, Gasperrow, to Three Rivers, I had to pass over Sturgeon Bay upon the ice, which had now become difficult and rather dangerous. When I had reached the settlement, a general notice was given to assemble all the children to the meeting-house, while the ice was passable upon the Montague, and Brudenell, or Doctors Rivers. By my advice, the children had been taught at convenient houses over the winter. It will be proper to resort to this plan in many settlements, whenever these schools become general. But the want of proper teachers is great in some settlements at present; but here it was otherwise, for almost in every house a man was to be found both able and willing to undertake the task.

As the weather was exceedingly fine, (for their winters are generally driven away by the heat of the summer's sun) the gathering was pretty numerous on the Sabbath at the meeting-house, and many present who, like myself, did not understand the Gaelic. These could not be well edified but by reading divinity books in English to them. The settlers had bought a few from me, which they had been using in this way previously, and I now saw the propriety of lending them more. At this time it also occurred to me, that if they would send home a petition with me

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to Scotland for a supply of books for this purpose, some might be sent them; and I advised them to have the petition prepared in due time.

In order to shorten the narrative of my second summer's excursion over the island as much as possible, I shall insert no extraneous matter, not even the day of the month on which I visited the various settlements. On my way from Three Rivers to town, after I had passed the head of Vernon River, I came into a small settlement on Lot 49. A man, with whom I lodged, told me that there was not one resident there fitted for conducting a Sabbath school. His own words were, "This is a very dark settlement indeed; they had many of them no Sabbath, and some of them worse than none; and trifling amusements and sensual indulgence was with many their great end and aim." I met with an old man, a little way from this, whose son had drunk himself so deep in debt for rum, that the officers were in pursuit of him for the payment. When his father knew this, he ordered his son to sell hay at town and pay it. He sold the hay, and drank the price of it also. And when the officers came the second time, the father was so enraged that he turned his son adrift, discharging him ever to enter his door, or look him again in the face. The son, thus turned out, went from house to house like a vagabond. The Father's heart relented, and he had gone to ask the advice of a neighbour, what to do in this dilemma? It was there I saw him, and learned the whole matter. A little forward I came to the house of a pious gentleman where I had often lodged. He told me he was once as wild and thoughtless as his neighbours; but going home to see his father in Ireland, he was surprised to find the whole family become religious, and family worship established where he had never seen it before. This astonishing change for the better, which had almost pervaded the whole parish, he

learned, had been accomplished under the instrumentality of the parish High Church minister ; who, from being a man of the world, had become a servant of Christ, and a faithful preacher of his Gospel. May the Lord raise up many such in that benighted and miserable country ! This young gentleman had opened a Sabbath school on the island himself, and had carried it on some time in the face of much opposition. His father's clergyman in Ireland had procured him a donation of needful books from a society in London, which had revived both him and his pupils greatly.

As I passed on to town, I came to Lot 48, where I had opened a Sabbath school in the winter. I found it going on prosperously. Many of the people here are pious and exemplary Christians. They invited me to their houses with the greatest warmth of Christian love ; and, while I was with them, they dropped all work, as much as possible, and sat down to ask the meaning of this and the other Scripture which had perplexed them. They formerly had been obliged to employ a Roman Catholic Irishman for their schoolmaster, but a Scotchman coming in the way, they had employed him ; but I saw no appearance of religion about him then, and I have learned since, that he has turned so addicted to drinking as entirely to unfit him for the duties of his office. I believe the lively spirit of religion, which I found among the people here, was all begun by the zealous efforts of a common farmer, a Highlander, who had left his native country with as much knowledge of divine truth as to enable him to speak of it to others, and as much zeal for God, and the good of souls, as to prompt him to labour in this work without temporal fee or reward. And, being persuaded that it was his duty to occupy the talents he had received in this good work, the Lord had given testimony to the word of his grace both here, and at Three Rivers, in a re-

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markable manner. What a valuable character is a Christian in a benighted neighbourhood ! For should he only be able to exhibit the graces of a holy life, he, even by these, shines as a light in the world. But when he is disposed not only to live to God, but also able to speak of him and his word for the benefit of others, guided by Christian prudence and zeal, he is doubly valuable, and is often made the honoured instrument of encouraging others to run with him the same Christian race, that they may also share together in the same glorious prize.

After passing over the Hillsborough river to town, and leaving it, I crossed the York or North River. Here I found a Highlander, a brother to him referred to above, not by blood, but in sentiment, talents, labours, and success. One of his neighbours, who knew the Gospel and loved it, but not of his sentiments as to baptism, told me that he was the best preacher in the Gaelic he had met with. His acquaintance with the Scriptures surpassed them all, as also his skill in applying them to the understandings and consciences of his hearers.

When I passed the settlement of Tryon, one of the Methodists told me they had dropped one of their social exercises in the meeting-house, in order to give time for holding the Sabbath school, and that they found their attention to the children a very pleasant work ; and he hoped, in due time, it would also be profitable. When I had reached the settlement of Malpeque, or Prince Town, I turned my course along shore eastward to New London. The settlers here, I believe, are mostly Protestants and Presbyterians ; and I found what I took for real marks of piety among them. I lodged in a tavern the first night ; and I have heard it observed, that, when Christ came into the world there was no room for him in the inn, and that there had never been much room for his religion in an inn since, but I found it otherwise here ;

for the landlord, when supper was over, assembled all his guests and family into his own room, and there attended to worship. But when the obstacles lying in the landlord's way, to the performance of this duty, are understood, his piety will appear much more conspicuously. He had three or four masters of vessels for lodgers that night, who might be supposed more disposed to swear than to pray. Besides, the landlord was a Highlander, and very unable to express himself in English, and a Gaelic prayer would have been unintelligible to the half of his audience; yet, notwithstanding all these hindrances, he offered up his evening sacrifice.

I passed on eastward from this settlement to Cavendish, and then through the woods, to a branch of Great Rastico or Harris Bay, called New Glasgow. Here I found a new settlement, of which all the settlers were from Glasgow, Paisley, and that neighbourhood. They had shown a specimen of Scottish industry, for the time they had been settled there, (not full twelve months,) unparalleled upon the Island. I found among them a Baptist from Paisley, of the connection called M'Lean's. He told me that he had attempted to exhort, after he settled there, but he said the people gathered from the neighbourhood, and behaved so badly, that he was obliged to give it up. But I advised him to commence a Sabbath school, and perhaps they would pay more respect to him in that way, than when acting as a preacher. I heard, before I left the Island, that he had taken my advice, and that he was going on successfully, and without opposition.

When I reached the east side of Great Rastico, or Harris Bay, I came to the house of the Highlander formerly mentioned, who had been reprimanded at Cove Head sacrament for preaching, as it was supposed, to his ignorant neighbours. But I found that they had been mistaken in their charging him with

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this sin. He told me that he had a number of very illiterate country people around him, who understood little English, and could not read the Gaelic. He had pity upon them, and invited them to his house, and read the Scriptures to them in their native tongue; and, when he was able to drop a word to make them understand it better, he did so. I said they accused him of staying at home sometimes, when they had sermon, and also detaining others, who, if it had not been for his imprudent labours, would have attended. He said they were very imperfect judges in the matter; for they imagined that, because a Highlander could converse with his neighbour, they could also understand a preacher; but this, he said, was a great mistake: for whenever a preacher went on in his usual style of pulpit oratory, he was using language not known in common conversation, and the Highlander was losing so many words, that caused the loss of almost the whole discourse, even when the attention was the most unremitting. I advised him to go on, reading, praying, and instructing his neighbours, to the best of his ability, and if I lived to get home, I might procure him some help, of one kind or another.

At Cove Head, I found the two schools still carried on prosperously. I passed eastward from this to Tracad, a Roman Catholic settlement; but not finding a conveyance over the Bay, I had to go on to the St. Peter's Road, and passed near to a Highlander's house, where I met with an instance of kindness in the winter which has not many parallels on record*.

* I was then travelling in the deep snow, and much fatigued, on a Saturday evening, intending to reach the house of a Mr. Douglas, where I had often been hospitably entertained previously, and always invited to come back when convenient. But at this time night came on, and the snow was so deep that I was obliged to turn from the road to the right, and ask for quar-

As I passed through the settlement of St. Peter's, I found my old acquaintance, the elder, who had formerly supposed I would not get the keys of the meeting-house, to hold the school in it, greatly altered in his opinion as to my views and conduct. For he now told me that his neighbours and he had waited a long while for me to return, that they might have engaged me for schoolmaster both on the week-days and Sabbath.

I had long wished to visit the eastern extremity of the Island, called East Point. A fair opportunity now offered ; so, leaving the head of St. Peter's Bay, I passed along the northern shore, where the settlers are all Roman Catholics. Hospitality to strangers is a prevailing virtue among them. But I heard that common swearing was greatly in use, and I fear that drunkenness, when drink can be got, and Sabbath profanation, are also considered as venial sins. Had I been able to converse with them in the Gaelic, I

ters at the house of a Highlander, with whom I had no acquaintance. The favour was granted without the least appearance of reluctance or difficulty. The family consisted of the old man, his wife, with one son and a daughter, advanced to man and womanhood. I got a bed in the kitchen, with blankets, feather bed, and bolster. But while I was so well accommodated, I knew nothing how the rest of the family were supplied with these necessities. A board partition divided the house, and the family slept in the other apartment. But on the Monday morning, when I stept beyond the partition, in search of my bundle, how greatly was I surprised to see two bedsteads, with nothing but dry marsh hay in both of them; and neither blanket, mattress, nor bolster in any of them. Here I came to know the fact, that the people had lain both nights with their clothes on, and that I had got all the bedding in the house for my accommodation. I am sorry I cannot insert the name of this Highlander. He was so ignorant of the English that I could not exchange one word with him. But his wife, who could speak it pretty well, told me they were Protestants ; so I read and spoke a good deal for their instruction on the Sabbath, and gave them several religious tracts in return for their kindness.

would have tried to scatter some of the seeds of divine truth among them ; but in some of the houses I could not exchange a word. One thing I observed, their great punctuality in attending to their prayers morning and night.

When I had reached very near to the extremity of the Island, on the northern shore, I was not aware that nine Protestant families lived on the side of a creek called Surveyor's Inlet. As I was told the creek could not be easily passed lower down, I went by the head of it through the woods to the opposite shore, before I was informed of my mistake. I was exceedingly sorry that I did not see them, as their visitors must be very few, and fewer still of a Christian kind. To view the place of their residence, one would be led to think it was upon the out-corner of creation. Near forty miles from the minister, now that they have one, they enjoy him only five Sabbaths in the year, for which they pay £15. But I was told some of them had both the knowledge and life of religion, and that they keep up a social meeting every Sabbath for attending to such means of grace as are within their power. And one comfort they enjoy, which is, that the encouraging promise of God reaches their condition. The Lord is equally nigh to all them that call upon him throughout his vast dominions, that call upon him in truth.

When I reached the shore on the other side, I found the settlers of a mixed kind, Catholics and Protestants. When I understood them to be of the latter class, I was very anxious to give the conversation a religious turn, in order to communicate as much information to these destitute people as possible. But in one instance I was led into a mistake. By not hearing distinctly the answer given to my inquiry, "what religion the next family was of?" I took them for Protestants, when they were not. I entered the house with a design to communicate some religious

instruction, if the smallest opportunity offered. After my ordinary inquiry, what they would please to purchase? their answer was, they had no money. I observed next, that they lived far from the means of grace, and certainly would not hear the Gospel often. The goodman, learning by this that I was a Protestant, answered me so as to persuade me he was the same. For he said they often got sermon from Mr. Pidgeon, the former Presbyterian minister at St. Peter's. I said I thought it must have been seldom that he had come that way, and that they must be fully as destitute as the Wood Islanders. I then repeated the substance of all that I had taught these people, as formerly narrated, and pressed them, in the most earnest manner, to erect a Sabbath school, in order to make their children acquainted with the Scriptures in early life. "Oh!" said I, "if you allow your children to grow up unacquainted with the oracles of truth, which alone are able to make them wise unto salvation, you will lose them all, *and the Roman Catholics will gain them all over to their faith and practice.*" "We mean to learn them to read," he replied, "and when they grow up they may read the Bible if they think proper." "This, I fear," said I, "will be ruinous to your children. For if they are not made acquainted with the word of God in their youth, they may never be inclined to read it when old; and if they live and die unacquainted with his word, they must remain also unacquainted with Christ, and the way of salvation through him. How then can they be saved?" His wife, who till now had listened to what was said, observed rather jocularly, "That they could get no preaching in the Protestant way, and that she was determined to turn Roman Catholic, and try what preaching she could get among them." "Well," said I, "what better will you be to go to them? I never heard any of their sermons, but I have heard

that the most of their discourses are about the powers of the Blessed Virgin, the merits of the saints, the pains of purgatory, and the means of deliverance from it, if people have money, and are willing to part with it. But these are doctrines of men, none of which are to be found in the word of God. I would have you to follow this," said I, "and no man farther than he follows it." All this while, one of their sons, about fifteen years of age, had given the greatest attention to what was said, and seemed anxious to hear more of it. But his father looking out, saw a man passing by in a canoe. "There," said he, "is an opportunity for you to get over the creek;" so I departed. I no sooner got into the canoe, than I learnt that the whole family were professed Roman Catholics. Perhaps Providence ordered the matter for the instruction of the young lad. May the Lord add his effectual blessing!

The lake along which I had been passing, is called East Lake. I soon got into West Lake. Here the settlers are more, if not all of them Protestants; and a few of them are Baptists. These last mentioned have a social meeting on the Sabbath. I advised them to add to it a school for the children, which they promised to attend to afterwards. Leaving this place, I prosecuted my way to the Bay of Fortune. I had at times to pass through woods, where, had it not been for a chip upon the trees, one would have thought the foot of man had never trode. At other times I travelled on the shore, where the print of a solitary traveller's foot upon the sand was the most heart-cheering sight I could see. At last I reached the settlement of Souris or Colville Bay. The inhabitants are descendants of the first French settlers, and are Roman Catholics. I was pressed to stay over night in the first house I came at; but the master of the second knew me, and it was impossible to resist his kind-

ness. Here a piece of honour was done me I did not understand at the time, nor properly appreciate. It was no sooner reported to the neighbours that a traveller was at the house, and that he was respectable, than they gathered in, and kept me company till it was time to go to rest. This, I was told afterwards, was a custom among these French settlers when they wanted to show the highest respect in their power to a stranger. Their countenances wore the smile of cheerfulness and love, and their conversation was both friendly and animating. After the master of the house and I had finished supper, they all joined in prayer before they parted. This may well put Protestants to the blush, and perhaps some who esteem themselves very good Christians. The master of the house repeated the prayer, or prayers, from his memory, and continued a long while at this exercise; but as it was all in French, I could not judge of the petitions. But it was at the time my supplication to him, who is styled the hearer of prayer, that he would teach these people to pray aright, that they may no longer rest in the form, but attain to the spirit and the purity of true worshippers. After we had risen from our knees, they all shook hands with me, and bade me a hearty good night.

Next morning while the breakfast was preparing, I took some tracts to read. The old mistress and her son, the master, seated themselves on each hand of me upon the same bench, and hearkened with great attention. I read the tract, entitled, *Hopes for Eternity*. Another, *The Sinner Directed to the Saviour*, by Flavel; ‘*Behold the Lamb of God that taketh away the sin of the world.*’ On hearing this, the old woman was greatly affected with the doctrine it contained. I said, if they would read them afterwards, I would leave them for their future perusal. She said, they could not read them in English; but

if I would be so kind as leave them, they would get them read, and then they could understand them pretty well. So I looked out about half a-dozen of what I thought most suitable, and left them in their hands, wishing that they might be blessed of God to the saving of their souls. The old woman now got very free, and told me all their reasons for using the sign of the cross. She said, they esteemed it an effectual charm against all the efforts of the devil to hurt them. I was sorry I had not time to point out the great and only means of deliverance from all the machinations of the wicked one, for her son was now ready to put me over the bay in a boat. But this is the great error of the church of Rome. She has led the attention of her votaries from Christ himself, with all his fulness of saving power and grace, to the piece of wood, (or a motion of the hand in the form of it,) on which he hung, while he suffered and made atonement for the sins of men.

As I left the house, I begged the old French woman to get the tracts carefully read, and I hoped they would make her acquainted with a surer defence against all evil, than the sign of the cross. Her son and I now passed on to the bay or river, which was more than half a mile distant. And both before we set out, and on our way to the river, I got some historical information, which I shall narrate in its proper place. But the religious part I shall here detail. I began by commending them for their punctuality in attending to prayer; but said, I would recommend, in addition to this, that they would get the word of God and read it attentively, so as to be able to frame their prayers according to it, or rather from it. "In that blessed book, you will find," said I, "petitions suited to the condition of every saint, and every sinner, words put into your mouth of the Holy Spirit's dictating, and such words as we are sure God will hear, when they are presented to him in faith;

and there you will learn also the way of access to God, and every thing respecting his worship and service." All this he assented to; but expressed his surprise how little some of the Protestants attended to prayer, and mentioned some of them by name. I said there was much profanation in the houses he had mentioned, but little prayer. "But," said he, "there is a kind of people called Baptists near East Point. I think, said he, these be well meaning people; for they always meet on Sunday for prayer as we do; and I have a very high opinion of them, for they seem to be most given to prayer of any Protestants I know of in this quarter."

After I passed over the river, I had still a number of French settlers before me, and also the next settlement called Rollo Bay. I found them all of the same obliging and prepossessing manners; and I was sorry I had to leave them so soon. How beautifully might not the graces of true Christianity shine if they were engrafted upon such an assemblage of naturally fine dispositions! I heard that a number of Bibles in French had been distributed amongst them. I am afraid, however, they are neither well read nor understood; but if a number of suitable tracts in French were introduced among them by a proper hand, they might have a good effect. But Protestants in general would require to be more reformed themselves, in order to become successful reformers of others.

After I reached the Bay of Fortune, I prosecuted my way by the old circuitous course to Three Rivers. As I passed Charlotte Town, I heard of a vessel then loading, bound for Cork in Ireland. As I intended to embrace this opportunity of getting so far in my way home, I hastened to wind up my affairs at Three Rivers in order to get back in time to take my passage from town. When I arrived there, I found the Highlanders had not so much as put

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pen to paper in framing the petition formerly mentioned. It was now the last week of September, and their harvest was not concluded, and it was difficult to get a meeting upon a week day. But with the assistance of a Mr. William M'Laren, a Highlander, a man of good sense, and, I hope, of serious godliness, a scroll of the petition was extended on the Saturday, and read to a very full meeting on the Sabbath, and met with universal approbation. And, as the Monday was the first of the month, when they held a prayer meeting at the meeting-house, it was hoped a goodly number would attend, and put their names to the petition, when copied over again. But the fineness of the day caused few at the meeting, and those who attended were greatly displeased with those who had not. I therefore applied for a few more Highland names at Lot 48, on my way to town, which amounted to thirty-five in all. Had I extended the petition three months sooner, and carried it with me, I might have procured some hundreds of subscribers; but I expected several petitions from other settlements in their own name, but these were not got up nor forwarded in time. None of the agents of government were at liberty to join in such a petition, although several of them told me they heartily approved of its object, and wished it great success.

The narrative of my travels and labours upon that island is now brought to a close; for I left it on the 24th of October. Had it been written earlier, there might have been more of it. But I hope there is enough stated to show the destitute condition of these islanders, and enough to excite the compassion of the mother country, and cause her, in this case, as in many others, to lend her helping hand.

CHAP. X.

IT now remains that I give a summary view of the history and present state of the various bodies of religious professors upon the island. When the island was taken by the British, they designated it an Episcopal settlement, regardless where the people might emigrate from, or what profession they might be of who settled upon it. The island was divided into counties, lots, and parishes, by government surveyors. And one hundred acres of land in each parish was set apart for the clergyman, and fifty or sixty for a schoolmaster. But these lands are all lying unoccupied every where. And, however convenient they might be for accommodating a minister of the people's own choosing, if they do not belong to the Episcopal church, they must not set a foot upon them nor put an axe into them. But so careless has the Church of England been to propagate even her own faith there, that, except the garrison chaplain, Mr. Desbri-say, formerly mentioned, no other clergyman has been sent till about three years ago. Indeed, I may affirm, that the Episcopal has succeeded the worst of any form of church order adopted upon the island. Those who might be expected to be its warmest friends and supporters, I mean emigrants from England, are some of them its worst enemies. For when they had received no spiritual profit from their teachers at home, their *teeth were set on edge* against the clergy by the oppressive nature of the tithes. I found a happy contrast to this among the emigrants from Scotland; they almost all entertained a high veneration for, but none of them any antipathy to, the establishment there, whether they had profited by it little or much. May that church now show herself worthy of this affection by sending them every help in their power!

The first settlers upon the island were from France, and when it was taken by the British, many, if not all of them, were rather inclined to return home, than come under the British government ; and many, I was told, who meant to go home, went on board vessels not sea-worthy, and never reached their native shore. The few families left behind, perhaps for want of vessel-room, retired into the woods, and were not known to the British garrison for some years. But when they were discovered, they were required to take the oath of fealty to their new masters. Their priests having all left them, there was none to explain the nature of what they were required to do, and they, foolishly imagining that they were required to change their religion, refused all compliance, whatever might be the consequence. In this condition matters stood for some time, the soldiers, at every visit, and on every refusal to take the oath, driving off all the live stock they could find about their houses. How long this distressing state of things continued I am not sure, but I suppose till some of their priests again came among them. I was informed that the state of New England, perhaps to suppress Popery round all their borders, published an offer, that they would give £50 to any person who would bring them a Romish priest, and that the first priests who returned to this oppressed flock, came at the risk of being kidnapped and carried to Boston. Yet they did come, and even celebrated mass sometimes in the houses of Protestants. This I had from a woman at Belfast, who told me they had once done so in hers.

The priest they have at present is a Highlander, who has been a long while upon the island. He has lately been advanced to the rank of bishop, and has got an assistant, a Frenchman. He is well respected as a man, even by the Protestants. He has gone through more bodily fatigue in attending to the duties of his office, than any other man I know of in the

island. I have been told they have eleven places of worship there, and he is continually attending at one or other, besides celebrating mass and baptism at private houses, visiting the sick and dying, &c. But, with all his good qualities, and I may allow, with truth, that he has many, yet at the same time he must be considered as no proper minister of the gospel of the grace of God, if it be in the Scriptures alone that that gospel is made known in its purity and saving power; for he never recommends the perusal of that word to those who can read it, nor does he wish those who cannot read it to be taught to do so. Recollect what he said about the Indians. It is lamentable, that not long ago the half of the whole population of the island were followers of such a spiritual guide, and even at present, I suppose they amount to one-third or two-fifths. But the late emigrants have been, many of them, of a different faith. I wish I could also add that they were all of a superior practice.

With regard to the Protestant religion, I have already observed, that there was no preacher of it on the island, many years, except the garrison-chaplain. I remember of reading an extract of a letter from that island, I suppose from a preacher, inserted in the London Evangelical Magazine, more than twenty years ago, stating that this preacher had met with individuals there who had not heard a Protestant sermon for thirty years by past. Who this was I never learned, but when I met with Mr. M'Gregor of Pictou, he told me it was not he who sent that communication. But he said, when he first came upon the island, he found persons in the Malpeque Settlement, nineteen years of age, who had not so much as *seen* a Protestant preacher, and were, at the time, unbaptized. All this time the Romanists had nothing to hinder proselytizing to their own faith; and I believe several were gained among the Highlanders,

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particularly after they got a Highlander for a priest. Some of these I met with personally, as formerly mentioned; others I was told of who did not fall in my way. But the very first Protestant preacher I could hear of, who was any way fixed upon the island, was a Mr. Urquhart, originally, I believe, from Scotland, but had come from the States to the island. But how long he resided there, or whether he died there, I did not learn.

The next Protestant Presbyterian minister was a Mr. Gordon from Scotland. The memory of this valuable servant of Christ is yet dear to all who knew him. He was of a slender and delicate bodily frame, and, feeling deeply for the perishing condition of those around him, he laboured so greatly beyond his strength, that he literally wore himself out. But this would bring him sooner to his rest, and the crown which is promised to all who continue faithful to the death. I may add the following anecdote which I heard of him: "A Mrs. Higgins, belonging to the Cove Head Settlement, one day was crossing a bay or creek with him in a canoe; the wind was high, and the water much troubled. Mr. Gordon discovered some evidence of fear, Mrs. Higgins rallied him, by saying, "Mr. Gordon, you seem to have no faith; what makes your faith so weak?" "I wish," said Mr. Gordon, "to have some foundation for my faith; I never wish to build a strong faith upon a bad foundation, but this canoe is very unsteady at present indeed." Mr. Gordon's widow is now married to Mr. M'Gregor of Pictou."

The next Presbyterian minister who went to the island was a Mr. John Keir, of Malpeque, formerly mentioned. He preaches there, and at New London and Bedeque. I have said all that is needful to be said about him. He is of a weakly constitution, and labours beyond his strength.

The next Presbyterian minister who went to the island was a Mr. Pidgeon, formerly mentioned also.

He was sent out by the London Missionary Society to the Bay of Chaleurs, with some support, I believe, from the Society. But he came to the island of his own accord, and joined the Presbytery of Pictou, and got a settlement at St. Peter's, about fourteen or fifteen years ago. But three years ago some misunderstanding took place between him and his flock, and they dissolved connection, with the concurrence of the presbytery. He had found no new situation when I left the island, and is not well off, with a large family.

The next I may mention of the same connexion, was a Mr. Nicol, from Teviotdale, Scotland. He went there four or five years ago. He was stationed on Lots 13, 14, and 16, on the western side of Richmond Bay. I believe he was not fixed to his charge eighteen months till he died. The cause of his death was a mortification in one of his legs, upon which there was an old sore. I heard him spoken of in the highest terms of approbation, by all who knew him, and who had heard him preach. He was reckoned the best composer and deliverer of his discourses of any Presbyterian preacher whom the people who gave me his character had heard in that island; and his death was considered a loss which would not soon be repaired.

The next Presbyterian minister who went there was a Mr. M'Gregor from Scotland. He went in summer, 1820. He is placed over Mr. Nicol's charge, and I hope will be both useful and comfortable. There is also a Mr. Robert Douglas from Teviotdale, in Scotland, now occupying Mr. Pidgeon's place at St. Peter's. He had been placed at Onslow, Nova Scotia, a few years; but was removed to St. Peter's in harvest, 1821. He preaches there, at Cove Head, the Bay of Fortune, and East Point. The nearest of these stations to St. Peter's, where he resides, is twenty-two miles distant, and the farthest near forty.

There remains only another minister of this connexion to be mentioned, a Mr. Hyde. He was from the English Independents; but when he came upon the island he joined the Presbyterians. He was preaching, but not placed for want of support, when I left the island, at Elliot or West River and Tryon. I have since learned that he is now only occupying Tryon. Indeed I found the prevailing opinion of the settlers was that English preachers did not answer the island, at least in the Presbyterian connection. He came to the island near three years ago.

The Methodists maintain two regular preachers there; the one was a Mr. Robert Alder from Berwickshire, and the other a Mr. Millar from Ireland. These were removed the second summer I was upon the island, and a Mr. Bamford was sent to Charlotte Town; the other preacher's name I do not recollect, and I never heard him preach. They occupy several preaching stations on the island, Charlotte Town, Murray Harbour, Tryon, and Bedeque, with other parts where they preach occasionally, viz. Lot 49, Cove Head Road, and Three Rivers, &c. They have so many excellent local preachers, that they seldom want sermon in all their regular places of worship; and it must be acknowledged that wherever the Methodists abound, vice and immorality is made in a great measure to hide their head, and every man and woman is taught to pray. The members of their churches are mostly from England, or the island of Guernsey, and their regular preachers have part of their support from home.

It only remains upon this subject that I take a little more notice of the Baptists. It has been observed already that they are the offspring of Mr. Haldane's connection in Scotland, and consequently have followed his views of church order and ordinances. There are eight different stations where they hold regular meetings for worship on the Sabbath; and I

was told there was about 100 members in full communion altogether. At every one of these stations the life of religion is kept up. They have regular worship in their private dwellings; and they attend the gates of Zion on the Sabbath regularly with a hope of partaking of her divine provision. This hope is, I trust, not disappointed; for though some of the hands that break the bread of life among them may be little versant in human learning, yet it is still the bread of life they have among their hands, while they are making the word of God the daily subject of their anxious inquiry, and reading it in the ears of all, that they also may be edified, built up, and comforted. For it must be allowed on all hands that the word of God is the grand instrument in the hand of the blessed Spirit for converting souls, and not the eloquence of man, although at times it may prove a very useful auxiliary; and I hope the promise will be verified in their happy experience, "That they *shall know* if they follow on to know the Lord."

To encourage common unlearned men to speak in the public assemblies in Scotland, may be thought unnecessary or unlawful; but on that island it appeared to be quite otherwise; for if the assistance of common men is not called to aid in edifying the people, the inhabitants must remain long in a great measure unchristianized. And I think God has appended the seal of his blessing to the labours of some of them already. For there are some now walking as children of the light, who not long ago were groping in midnight darkness, and living according to the course of the world. Whether ultimately through the weakness and imperfection of human nature, this scheme may not have some unhappy results attending it, I must not stop to inquire; but I would observe, that if it be proper for ministers of the gospel to *covet the best gifts*, it must also be proper for the people to procure *the best gifted*, as far as they are able,

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both for their own spiritual profit and that of others around them. I am so far, however, from discouraging their endeavours to make known the word of God to the best of their ability, that, on the contrary, I would encourage others to imitate them till they can be better provided.

CHAP. XI.

I HAVE, as above, given a cursory view of the different public professing parties upon that island. I have stated every thing as I saw it, with a mind, I hope, as unbiassed as possible. I have praised what I thought was praise-worthy, and censured what I thought deserving of blame. And what are the reflections which ought to be made upon the whole? I think the following may be mentioned. That many of the Protestant settlers who have emigrated there, although they left a Christian country, in name at least, carried little religious knowledge along with them, or the means of attaining it after they emigrated, some of them not even a Bible, nor ability to read it;—that, living so long without any means of instruction, there was nothing to be expected but that many vices would be indulged in, and evil habits contracted;—that new accessions of emigrants are still repairing to the island, who are not generally the religious part of society, and, therefore, not likely to stem, but rather to increase, the current of corruption;—that those settlements among the Presbyterians, who have preachers, are but ill supplied with the gospel, and many other settlements are not supplied at all;—that the Highlanders, who cannot read their own language, or understand the English, are truly in a pitiable condition; and, lastly, that it is the duty of every Christian church, to the best of their ability, to lend

their helping hand, but it must be more pre-eminently the duty of that church from under whose wings these people emigrated, to send them spiritual help, and to send it without delay, lest generation after generation follow one another to the chambers of death, nearly as ignorant as the beasts that perish.

I would now fondly hope, after the Christian reader of every denomination has perused the preceding narrative, the historical sketches, and the petition from the people's own hands, which will be found in the Appendix, and has been published already in many of the religious magazines, that they will see the propriety of something being done for these destitute people, and willing to hearken to prudent advice upon the subject. I shall therefore venture to propose the following suggestions.

In the *first* place, that a society be formed for the express purpose of attending to the spiritual wants of the British Colonies in North America, or that some of the other societies take charge of this part of the Lord's vineyard. And that such attention is necessary, cannot be doubted, when it is considered how many thousands of our countrymen have emigrated thither in a state of wretched poverty, both as to their spiritual and temporal interests. And I am persuaded that many of them who had set very light by the Christian privileges which they formerly enjoyed so plentifully at home, would prize them more, and improve them better, in that new country, after the hardships they have endured, and the difficulties they have had to encounter, if faithful preachers, free of expense for a time, were sent to labour among them, manifesting no other motive but that of Christian love. Perhaps some will reply to this, that it was supposed when people got to America, they were gone to a land of Goshen; and that if they wished to have preachers, they could not be at a loss for plenty, as

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there is enough of that article to be had for paying for. Alas! this supposition is founded in a mistake. All new settlers, who emigrate poor, which most of them did, must continue poor for a number of years, when every inch of ground is to be cleared of heavy timber before it is worth any thing; and when their children are grown up, and might be expected to help and comfort them, it is very likely that, by their ignorance of God, and all that is good, evil habits are "growing with their growth, and strengthening with their strength," so as to blast all hopes of prosperity in the present world, or preparation for the next. Does it not now appear, as clear as a sun-beam, that the gospel should be sent them for a time upon as easy terms as possible, if ever we would wish them to become both able and willing of themselves to support it. I would also urge upon the attention of the Society which I wish to be formed, or that may take charge of this work, to send one Gaelic preacher at least to itinerate among the Highlanders as early as possible. Many of the old people among them, who cannot read, must have minds nearly as dark in regard to the pure gospel, as those who never heard of the Saviour's name. Some of them also who have no learning themselves, are so indifferent about getting their children educated, that they have been heard to say they would as soon hear the geese cackle as hear their own children read.

In the *second* place, I would suggest to the Society the propriety of sending out a number of plain men of ordinary learning, but well fitted to communicate religious knowledge to children, to be employed as schoolmasters, several of whom ought to be able to speak the Gaelic. I think they would cost the Society little more than a free passage; for they might obtain from £24 to £30 a year, with board, part in cash, and part in produce. If these were worthy, pious, prudent men, I think they might get a com-

fortable support in many of the settlements, and might prove a blessing to unborn generations.

In the *third* place, I would recommend to the Society to send out a proper supply of School Bibles, Testaments, Psalm Books, Gaelic do. and every other book needful for both Sabbath and week day instructions. All the books intended for school reading ought to be bound in strong canvas. The great heat of their fires, and the dryness of the air, cause the leather-bound books to break immediately. The school Bibles might be divided into several parts, and the Gaelic Psalm Books should have the Scotch version bound with them, as both are often sung at the same meeting the same day*. A good supply of plain practical orthodox divinity books are also greatly wanted. All these books to be furnished at first gratis, but to be sold upon the island at prime cost prices, in order to keep up a continued supply for further use; so that this continued supply may always be sold upon the same terms, without subsequent aid from the Parent Society. This will allow their further bounty to be bestowed upon other destitute colonies; and many of them, I am persuaded, are as destitute as the island I am pleading for, but I had not funds to enable me to visit them.

In order to carry this scheme into proper execution, the islanders must be apprised that it is their duty to find a librarian, either to do the work gratis, or to be remunerated by themselves; otherwise the books must be sold at home retail prices, which will still be near one-third lower than they can be got

* They have plenty of English and Gaelic Bibles in the Bible Society's Depository at Charlotte Town, but not at reduced prices, consequently they are both too good in quality, and too high in price, to be appropriated to school reading. And having been ordered from London, they have no Psalms bound with them at all.

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there at present, and many of them cannot be got at all. But the odd volumes which may be given by private individuals at home, I would recommend to be lent out a reading into the different settlements, where it is expected they will be read, attended to, and returned. This would have a tendency to beget a desire for knowledge, both of a rational and religious kind; and I hope, whenever the attention of my native countrymen is rightly called to this object, a good supply of divinity, history, biography, missionary reports, old magazines, &c. will be handed into the Society, in order to be forwarded to the island and adjacent parts, that these silent messengers of heavenly wisdom may find their way to the abodes of ignorance, error, and vice, carrying along with them gospel light and truth.

I have said all that I think needful by way of advice to the Society, in regard to the supply of that island. But when they have accomplished all that I have recommended, as to the object first in hand, they will find their work only begun, or rather "beginning to begin." In many parts of Nova Scotia, Cape Breton*, New Brunswick, Upper Canada, and Newfoundland, I am persuaded they stand in need of the same helping hand, otherwise many of

* The following affecting circumstance was told me of a settler on Cape Breton. He had been settled there several years, but could find no religious companion among all his neighbours, nor any who regarded the Sabbath for any pious purpose. At last a new settler came, who was acquainted with the Bible, and willing to join with him in acts of religious worship. When he understood this, he clasped him in his arms for joy, and exclaimed, "Now God has heard my prayer, and sent me one fellow-traveller on the heavenly road. I have lived here these six years, and could find none; but you are like an angel sent from heaven to comfort me. I hope I shall have no more silent Sabbaths, but one to assist me in raising the song of praise, reading the word of God, and in offering up our joint prayers at the throne of divine mercy."

the people must remain long in a state much like the wild desert around them, producing nothing but that which springs naturally from a benighted mind and a corrupted heart. The present is a favourable time to step in to their relief; for, when the springs of their temporal enjoyments are fallen low, they will the more easily be persuaded to draw from those fountains of heavenly bliss which never run dry.

I suppose the most of my readers will assent to the propriety of what has been recommended above. But the question will occur, where shall the ministers and the money be got to carry all these plans into execution. There is only one thing requisite, and we shall then have plenty of ministers, saying, "Here am I; send me." And the requisite wanted is, a willingness to endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. Let the same spirit which animated the apostles be diffused through all the ministers of the Gospel, established and dissenting, and there will be no lack on this head. It will no doubt be objected by such as have got charges, for I am addressing such, that they cannot leave them, or they will be pulling down one house while attempting to build another. To this I would answer, Have you been honoured of God to erect a holy temple for him which is become an habitation of God through the Spirit? Then I would say, You need not be so alarmed at leaving your churches twelve or fifteen months to go upon such an errand. If they get less preaching, they may give themselves more to reading the word of God and prayer, and they will have more errands to a throne of grace than ever, and the more the better. For the more we feel and pray for the good of others, we are the more likely to receive abundantly the blessings we need ourselves. But as I must suppose this objection principally to come out of the mouths of dissenters,

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for a case exactly in point, they might inquire whether the church of Mr. John Campbell of Kingsland was scattered by his going twice to Africa? I have not heard that he has had to look out, on his return, for a new situation. Nay, I would think that any church, imbued with the spirit of true Christian philanthropy, would feel the flame of love burn much stronger in their breasts to their pastor for his offering to go and distribute a portion of heavenly provision to them for whom nothing is prepared.

Perhaps I shall be told, there are plenty of young preachers: let these go. I would say, these generally do not answer so well. The sermons of such often glitter so much with the fire-edge of the college, that they do not answer to be delivered to a set of uninformed people; besides, they cannot preach often enough. Could not every presbytery in the Lowlands of Scotland, both in the establishment and among the dissenters, spare a preacher to go for a limited time upon such a mission as this, and fill their pulpits pretty regularly in their absence? There is nothing to be afraid of. The climate is healthy, and the people are hospitable; and I hope they would receive them as the messengers of the Lord of Hosts. But where shall Gaelic preachers be had? I would say, Wherever they can be got, regardless of the name they are called by, if they follow Christ, and are likely to preach his gospel. And if none can be spared at home, there is one upon the island, a very acceptable preacher among his countrymen: send him some help, to encourage him to itinerate more extensively. There are also some students attending the Academy at Pictou, who, I was told, would soon be ready to preach, and are able to speak the Gaelic. They might be engaged for a while to itinerate among the Highlanders there, when they are finished with

their studies, were some support and instructions forwarded to the presbytery of Pictou to that effect.

But how is the money requisite to be raised in these distressing times? I confess this is a difficult matter, if there is not a willing mind. But there are two favourable things in this case. Little money will do, and I hope it will not long be needful. That country is yet in the weak, helpless, and sickly state of infancy, and needs the fostering hand of a parent to be lent it yet for a little. But if its spiritual health were restored, temporal prosperity may be expected to follow in its train. And this once attained, I hope the inhabitants would soon be able, not only to do for themselves, but to return the kindness that had been shown them in the days of their youth by the mother country. But to return to the subject of raising the money for this purpose. I would have it understood that I do not wish it to be drained from those supplies that are at present appropriated to the support of missions among the heathen. I wish to get upon new ground, and is there not plenty of it? Are there not many parishes in Scotland, who have hitherto given nothing to the support of Bible or Missionary societies? Is this the fault of the people or their pastors? Have the pastors pled with the people in behalf of this object like men in earnest, and could get nothing? or have they pled at all? I believe some have not.

Reverend gentlemen, let me expostulate this matter seriously with you. What are the reasons which have induced you to stand by idle, and not put your shoulder to the work that has been going on these thirty years? I mean, the endeavours that have been made by Christians of every name to spread the light of divine truth over the dark places of the earth. Do you say it is not the Lord's work that has been going on? Can you prove this from his own word? Can you find a proof there to your

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purpose, which you can boldly take in your hand to the judgment-seat of Christ? Nothing less, nothing else, will serve your purpose. Do you say it is not the Lord's time for accomplishing this work, and therefore vain for man to attempt it? Have you got a peep at the secret record of the purposes of Jehovah, or can you tell us pointedly when the set time will come? If you cannot do this, it is evident you have got no new revelation from God upon the subject, and the old revelation which he has already given is all against you. Was it not the last command which Christ enjoined upon his disciples, to "go into all the world, and preach the Gospel to every creature;" adding for their encouragement, "Lo! I am with you alway, even unto the end of the world." To account any time since these words were spoken by Christ, not the Lord's time for the spread of the Gospel, is to disobey his command, to disbelieve his promise, and hold him as a liar. Let no man among you deceive himself. If you cannot prove that this is *not* the Lord's work, or that it is *not* the Lord's time for attending to it, then what follows, but for you as well as others to conclude that you are *not* the Lord's servants, and never had a heart to his work. Then hasten, I beseech you, out of the Lord's vineyard; you never had a right to be there. Is there not a woe pronounced against such as are at ease in Zion, still standing in force? You have professed to believe the Scriptures, but has your belief of them ever led you to *tremble* lest you should not be found obeying, as well as professing to believe? But if your faith were once genuine, I have no doubt but that your practice would soon be rectified. Allow me then to ask you, do you believe that it is "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;"—with that other scripture declaration, "Neither is there salvation in any other; for there

is none other name under heaven, given among men, whereby we must be saved." Can you really say you believe these solemn scripture declarations, and sit with your hands folded, and the world perishing around you, without making the least effort to have that Saviour's name and his saving power made known as far and wide as possible? Did not the Old Testament prophets prophecy of the enlargement of the Redeemer's kingdom? And did not Christ, in the days of his flesh, preach the Gospel? and did he not command his apostles to preach it to every creature? and did not these set about the work as soon as fully prepared to do so? and did they not strain every nerve in making it known to the utmost of their power, believing it to be the alone way by which a sinner, *any sinner*, could be saved? And shall all these prophecies, promises, commands, and animating examples, be set before a minister of the Gospel, who believes what he preaches, and loves the master whom he pretends to serve, and he still remain cold and indifferent? It is impossible! If that which occupied the thoughts of Jehovah from eternity, which brought the Saviour from heaven to earth, from happiness and glory to meanness, poverty, and suffering; if that which can alone make heirs of hell, heirs of heaven, and meet for it;—if *that* does not arouse the energies of every man, much more of every minister of the Gospel, to do all in his power to extend it to the ends of the world, can he be said to have either faith or feeling, or to desire the enjoyment of what God has promised in the Gospel?

In order to repel the above charges brought against you, perhaps you will say, you have got a corner in the Lord's vineyard to cultivate, and that, although you have made no effort to send the Gospel abroad, you have been diligent and faithful in making it known at home. If this is the case, so far you must be held excused. But if this plan had always been

acted upon, the Gospel had never reached Scotland. Had no Christian church ever sent out and supported missionaries to the heathen, the boundaries of the Church of Christ must have been very limited, even to the present day; and if no more are sent out, must here remain stationary, or rather begin to contract, till it disappear altogether from the earth. In any of these cases the promises of God must fail; the animating prospect set before Christ, to encourage him to suffer and die, must never be realised, and the best boon of heaven for removing the wretchedness of a sinful and suffering world must remain hid in a corner, and all through the criminal indifference of those to whose hands the sacred deposit has been intrusted.

Did not you say you were preaching the Gospel to your own people, and instructing them faithfully? I ask then, do not you allow that your labours are needful for their spiritual welfare? This you must allow, unless you admit that it is all wasted money that is given for your support. But supposing a number of your people should be thrust out of their farms, or a way of obtaining a subsistence at home, and be compelled to seek this in a foreign land, would they not still be in want of such a spiritual instructor? And supposing they should be so poor for a number of years after emigrating, that they could not pay for one, would no obligation lie upon you to use every effort in your power to have one provided for them? Would the mere circumstance of government making no provision for their spiritual wants, their poverty, or their removal to another part of his Majesty's dominions, render their souls of no value, and not worth caring for? If you believe in this manner, you must also believe that the preaching of the Gospel is not for the saving of the soul, but a mere political scheme for the peace and order of society,—a kind of plaything to amuse, or a bugbear

to overawe the people. O! for shame, gentlemen, will you believe in this manner, or act as if this were the *ultimatum* of your faith upon these subjects? And if you would not have others to suppose that you hold these opinions, come forward with cheerfulness to this work to which I here call you. Come forward, although your countenances should be covered with the blush of shame. Whatever objections you may have to missions to the heathen, I know of none you can have to this. The most of those I am pleading for have gone from our native land, some of them from your own parishes. They are yet the subjects of, and warmly attached to, the same government. Some of them still remember the songs of Zion, but their harps are hung upon the willow trees. Might not some of you, who are competent to undertake such a journey, get your pulpits supplied for a twelvemonth or so, and pay them a visit, and again cause the joyful sound to salute their ears? It would no longer be to some of them a foreign land, had they once more the privileges of Zion. And might not a collection be gathered once a-year in all your churches for this work, till these people are able to do for themselves? I know your people will give all that is needful, if you will condescend to ask; and to ask like men feeling the infinite importance of the cause you are advocating.

But, in conclusion, I would say, that I have drawn this bow at a venture, with a very weak and unskilful arm, hoping that God, who alone can change the heart, will direct the arrow of conviction to the joints of the harness. Consider, I beseech you, whether this message is from him; and if from him, then I hope you will attend to it. But if you refuse to do so, because of the meanness of the messenger, remember that God has made use of the most stupid of animals to reprove the madness of a prophet.

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APPENDIX.

The humble Representation and Petition of a few Highland Settlers at Three Rivers, and on Lot 48, near Charlotte Town, Prince Edward Island, North America ; addressed to all the Friends of Christ and his Cause in Scotland, their Mother Country.

DEARLY BELOVED BRETHREN,

ALTHOUGH we are separated from you by the great Atlantic Ocean, we can honestly say, we feel all that ardent affection for your welfare, as if we had still resided amongst you. We feel deeply interested in all your joys and sorrows, and our prayer to the God of all grace is, that he may make the former more and more to abound, and the latter to work together for your eternal advantage.

We have been greatly revived by hearing of the noble efforts you, and the inhabitants of the sister kingdoms are now making, for the extension of the Redeemer's cause in all lands and isles of the sea. We pray that the blessing from on high may accompany these efforts with abundant success, and make Great Britain the honoured instrument of extending the word of God and the Gospel of Jesus Christ to the utmost corners of the inhabited world. We only lament that, from the poverty of our circumstances, we cannot join you in this labour of love. Indeed, if we may be allowed to state the truth concerning the greater part of the inhabitants of this isle,—how little religious knowledge they possess,—how few their religious privileges are,—how small their pecuniary means of having these enlarged,—the immoral habits they have contracted, and their deadness and insensibility, notwithstanding they are in such a deplorable condition :—we may say, although they cannot absolutely be called Heathens, yet their situation is so destitute in all these respects, as certainly to render our isle an object of Christian commiseration and missionary effort.

But should any of our Christian brethren feel surprised at the above statement, a due consideration of the following things, we hope, may remove it. The inhabitants of this isle may almost all of them be styled refugees of one kind or another. Of these, some fled from the United States, for their loyalty to their British Sovereign. These were not likely to bring much religion with them from a scene of political strife and bloodshed. Others fled from their mother country, to escape the horrors of imprisonment for debt, or for higher crimes. A part fled from threatened want, or in hope of gaining worldly riches—a hope seldom realized. And of a great number who came from the Highlands and Islands of Scotland, of which your petitioners form a part, some were involved in Popish darkness before they left their native country, and still remain so; and with regard to others, we may say the light of the Gospel had but dimly shone in their native Highlands before they emigrated, many of them could read none, and having no teachers in their native tongue, they remain still in the same state of deplorable ignorance of that truth, which is able to make them wise unto salvation; and many of their children remain untaught to the present day. But as worldly motives of one kind or other seem to have drawn most of the settlers here, it has pleased Providence to give them in general but a scanty portion of the same. But had it been given in abundance, it would, with many, have been consumed upon their lusts; for God was not in all their thoughts, and no man cared for their souls. No church, Established or Dissenting, sent a messenger of good tidings after those few sheep that had wandered from their own folds, to direct their souls to the rich pastures of redeeming love, or comfort their minds with the hopes and joys of a better world, whilst they were enduring every fatigue, and suffering every privation in the present, of which human nature is susceptible. Consider also how long some of the settlers here have been without a preached Gospel, and some till lately without a Bible, and not yet able to read it, or any other book in any language whatever. Some have been upon the island near twenty years, others thirty, some forty, and a few nearly fifty years, in this state of deplorable want of almost all means of religious instruction; and yet they are retaining the name of Protestant, but at the same time knowing nothing of real Protestantism but the name. Some born upon the island, we have been told, and cannot disbelieve it, have arrived at the age of twenty without hearing a Protestant sermon; and some have forsaken the faith of their forefathers, merely from ignorance of its noble principles, and of the absurdity of the Romish faith, which they have now embraced.

From what we have stated, (and much more might be add-

ed, had we time and ability to do justice to the subject, but we are unlearned men that address you,) what a heart-rending view might be given of the religious and moral character of the inhabitants of this island ! Our eyes have seen it, but with what we have said, we must leave it to your own imagination to draw the melancholy picture. From this statement, we hope also, you will see what our wants are. We want ministers of the Gospel, who can preach in Gaelic and English, both able and willing to labour abundantly, who will teach from house to house, be instant in season and out of season, content with coarse fare and homely lodgings—none else should come here. We are in want of religious schoolmasters, capable of teaching our children the different branches of common learning, and also able and willing to wait upon them on the evenings of the Sabbath, in order to teach them the first principles of the oracles of God. Were such preachers and teachers to visit or reside amongst us, we could promise them but little temporal reward ; but we hope the Master whom such do serve, would give them many souls for their hire, and an eternal reward infinitely exceeding the powers of human calculation. We are in want of religious books, Gaelic and English, such as are sound and savoury :—these are seldom to be had upon the island, and when offered for sale, the price generally demanded puts it out of our power to purchase them. Were you to have the Christian compassion upon us, to send us a few of your old Divinity books, such as you have read yourselves till they have become familiar to your minds, and are now, perhaps, lying upon your shelves covered with dust, we would read them in our social meetings on the Sabbath, from house to house, and from settlement to settlement, and hope that, by the blessing of God accompanying this exercise, religious knowledge would be greatly increased, and much spiritual profit reaped by immortal souls.

Dearly beloved brethren and countrymen, we have ventured to lay before you this very imperfect statement of our spiritual wants, from a persuasion that the Christian inhabitants at large of our mother country do not know them, and never had their attention rightly called to send us help ; and, surely, a cry for help, so loud and so urgent as ours ought to be considered, cannot be made to the head-quarters of the king of Zion, and no help be sent. Send us ministers, if ministers will come, but let them be of the right cast. Those who are old and experienced would do best to set things in order, if their stay were even the shorter. And plain pious men, capable of teaching children on the Sabbath evenings, might be of infinite service to the rising generation, and to others also ; and valuable

books, catechisms, religious intelligence, tracts, and tickets, might all, by the blessing of God, be useful.

As the Christian world is at present so much divided, and in no place more so than in this island, it may, perhaps, be more satisfactory to some of our Christian brethren in Scotland, to say what distinctive name we are called by. Some of us who subscribe this are Baptists, and others Presbyterians. But we have represented the wants of all as honestly and fully as we are capable of ; and we would say to the Established Church, and almost all classes of Dissenters in our mother country, there are many here attached warmly to each of them, and have long waited for help, but have hitherto waited in vain.

We send this by the hands of Walter Johnstone, a native of Dumfries-shire, who has been occasionally visiting us these sixteen months past. We can bear the most ample testimony to his Christian conduct, and great exertions to erect Sabbath Schools all over the island, wherever proper teachers can be found to carry them on afterwards. By his instrumentality one was instituted here, which has prospered beyond our highest expectations. He is now about to return to his family at Dumfries ; it is, therefore, our prayer to the Father of mercies, that he may be carried home in safety, and that many such may come to visit or reside amongst us. We authorize him to receive and forward any thing our Christian friends at home may please to send us, and we believe him fully qualified to answer every inquiry both as to our spiritual and temporal condition.

Farewell, Christian brethren and countrymen ; forget us not in your prayers.—We are yours entirely in the bonds of Christian love.

The Author of the preceding Narrative would request, in the most respectful manner, that those ministers and others who would wish to promote the objects of the foregoing Petition, would send their Contributions or Collections to Mr. DAVID BROWN, Bookseller, the Publisher, 16, South St. Andrew's Street ; Mr. WILLIAM OLIPHANT, 22, South Bridge Street ; Mr. KENNETH TREASURER, 10, High Terrace, who will take charge of any sums of money or books committed to their care, until a Committee can be appointed, which the Author hopes soon to be able to announce. And should any wish to correspond with the Author himself, he will be found at No. 53, Glasgow Street, Maxwelltown, by Dumfries.

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